

Luther League

Review

May 1903

Whitsuntide

By REV. C. ELVIN HAUPT, D.D.

THE climax of May will be Whitsuntide, to celebrate the day on which God poured out the Spirit upon the apostles whom He, who was their Leader and Commander, had chosen. The Pentecostal spirit is far beyond the ordinary human spirit. It came as "a sound from heaven" to those who were in need of it on earth. Science, dealing with facts, materials and phenomena, has led men to doubt and decline everything that human reason or judgment cannot explain. The Spirit of the Life in Christ Jesus, dealing with God, who is infinite and far above ordinary facts, is ever leading men's minds to pure, simple faith and a childlike dependence upon God. Upon the cross, and from it, the Spirit of God sheds and spreads a glory that transfigures it, and all who come into the splendor and clearness of its truth. It never can be any more the symbol merely of sorrow and death. The race-types, the generation and the age in which the Church of Christ was, through the outpouring of the Spirit of holiness, born into the world, belonged to a nar-

row and selfish world. Each nation, and in fact largely each class and individual, lived for self, and held all other types of man as "barbarian." Among the Romans the same

word was used for a "stranger" and an "enemy." So intolerant were the Jews in the age of Jesus that "if a heretic returned to the true faith he must die at once," partly (as Edensheim suggests) to expiate his guilt and partly to prevent another relapse. But into this condition of affairs the ever-extending Spirit came. For God so loved "the world" that He gave His only-begotten Son to us all, and "hath sent forth the Spirit of His Son." While the Spirit of God is of a most intense accuracy and zeal for the truth, it is nevertheless of the utmost forbearance; and those who, half educated, sit in partial darkness are encouraged to "come up higher." The Spirit of the Living God



THE ASCENSION

is working by the ingathering and adoption of those who have been identified only with the world; in the guilt of its sin and the peril of its death. The Spirit bestows freedom and abundant life.

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A Lutheran Story

By EMMA GERBERDING LIPPARD

"THIS is an awfully discouraging time of the year," sighed Stella. "One just begins to see how many New Year's resolutions she's broken, and it's too late to make new ones. No use anyway. I'm just tired of life! It's such a continual drag, and I simply can't be a good Lutheran. I'm weary of this constant glorying in the past and being dead to the present. We are always talking of our glorious past and our sound doctrine, but where do the works come in? I'd just like to turn Methodist and get soundly converted. I believe I could be a Christian then, for I'd not have to crowd out all my emotions and trample down all my yearnings and be just orthodox. If I only had some one to tell my feelings to, but poor papa would just be grieved to know that I feel so toward the 'Faith of my fathers.' He's too good to understand poor sinners like me," and she drew a deeper sigh as she bundled away the heap of garments on which she had just finished the repairs and turned to smooth her hair before the little mirror on the wall.

It was a pretty enough face which looked back at her, except for the little frown of discontent in the forehead, at sight of which an angry spark flashed from her eyes.

"I'm really beginning to look old," she murmured, and turned away.

She was met at the door by a troupe of noisy children who greeted her excitedly. "A telegram, a telegram!" cried they as the oldest, a bright-eyed girl of fourteen, waved a yellow envelope in the air, "and addressed to you, too. Miss Stella Carpenter."

"Well, give it here and do stop your noise," interrupted their sister, irritably. "You would ruin any one's nerves. Edith, really you are old enough to—"

"Who is it from? Do tell us—we can't wait!" shouted the little ones, too eager to be grammatic, while Edith looked sullenly on the telegram tightly clutched in her hand.

"That's the way you treat us! The day before your birthday, too! Well, you'll see, Miss Stella."

"Oh, come, Edith; I'll read you the telegram and don't let's quarrel. I'm too tired to think what I say," coaxed Stella, and they were all quiet while she read:

"Arrive on midday train.

"STELLA FRASER."

"Whew! Our old maid aunt!" whistled Edith, as the children clamored happily away, each one determined to be the first to tell papa on his return home.

Stella put her hand to her aching head, and sat still a minute, but only a minute,

while she summed up all the work to be done in those three hours before midday. The day's tasks were about completed, but with her usual determination to excel Stella decided that "that old maid should find things as nicely ordered as if she lived in the house alone;" so off she started on her round of "going over things."

When the Rev. Mr. Carpenter ushered his sister-in-law into the fresh, orderly house his housekeeper was nowhere to be seen. A row of eager children greeted the guest, and Edith volunteered "Stella will be here in a minute. She just got dinner on the table and has gone to take off her apron."

"Does she do all the work?" asked Miss Fraser.

"Oh, yes," answered the fourteen-year-old, "and she's cross enough about it sometimes."

Upon this Stella entered, a flush of haste brightening her cheeks.

"You should not have gone to trouble for me," said her guest, after kissing her affectionately. "I came to help you for a while." She kept both her niece's hands in hers and looked straight into the tired eyes, and suddenly Stella felt that her idle wish of the morning was fulfilled, for here, in this orthodox Lutheran aunt, whose coming she had so much dreaded, she knew that she had found "Some one to tell."

The children were in a boisterous mood, and Stella looked worried as they sat down to dinner. Her father and aunt were soon in earnest conversation, and the girl noticed rather bitterly that they talked on the same old subjects: "This man's looseness," "The other's orthodoxy," "The 'unchurchly' proceedings of this brother," the "liturgical tendency" of another. But, as the meal proceeded, Aunt Stella found time to speak kindly to all the children and to heartily praise the viands. Stella also noticed that she did not speak bitterly against the different divisions of the Church, but mentioned the General Synod, General Council and Missouri Synod congregations of her town as if they were all sisters with no discord between them. Her eyes were bright, and she spoke as if she loved her Church and had drawn deep and refreshing draughts from its fountains, which her namesake thought so dried. The girl was in spite of herself interested and finally drawn into the conversation.

She sang softly to herself as she cleared up the dishes and put the room in tempting array for afternoon tea, which was to be as dainty as possible for Aunt Stella.

Then they had a long talk alone together

on the south piazza, where the cool breeze wafted all cares into the distance.

"Oh, yes, we have a Luther League, of course. The attendance is pretty good but the meetings are terribly dry. I simply can't get any good out of them, except the practice I put on my voluntaries. I play, you know, and try to make that part as interesting as possible to make up for the defects in the rest of the meeting.

"Missions? We do something for them. I don't know just what—follow the mission topics in the league and have special mission services sometimes.

"Sunday school? Well, that's the best part of the work. I do try to keep my class alive. I'm not sure I teach them orthodoxy, but I do try to teach them Christianity." Stella laughed rather uneasily and rocked the hammock backward and forward once.

"Progress? Well, our reports tell of progress, but I don't see any. In fact, aunt, it's all dead, and I fear it will be very trying for an active worker like you."

"And you?" asked Aunt Stella, bending forward and looking into the discontented face.

"I? Oh, I just let it drag on and put up with it," said the girl with another uneasy laugh.

"Can't you tell me more about yourself?" said her aunt at last. Indeed, she had read her niece's disposition and experience in her description of other things, but she wanted a chance to help her.

"Well, aunt, the truth is, I'm tired of being a Lutheran. Things are so dead, and I can't find that faith and doctrine cover my needs. I need light and help and Christian experience and grace. It's not advanced ideas that I want. I'm willing to be fifty years behind the times, and I will accept the doctrine, Augsburg Confession, Book of Concord and all. But I'm not satisfied with references to the glories of our past and boasts of our stability. I want something to show for it all. I need a special supply of grace. You know all the responsibilities I have, and all the trials—the children for instance; and I've been a Lutheran for twenty years (I'll be twenty-one to-morrow), and haven't even learned to hold my tongue, and can't keep my New Year's resolutions the first half of the year. Perhaps you will think I'm an unusual case, like father. He's so good he simply can't imagine a person with doubts and fears like mine."

She looked off across the lawn to hide the quiver of her lips, but her aunt answered softly and kindly:

"No, dear, I don't think anything is wrong about you, except your point of view."

"My point of view?" asked Stella, turning

her eyes to her aunt's face in evident astonishment.

"Yes, your point of view. It is so easy to get that turned about in the hurry and bustle of existence. You are not an unusual case. I have felt just the same way myself."

"You, the most orthodox of women!" exclaimed Stella incredulously.

"You see, dear girl, your points are so twisted that you have no room for doctrine and experience, too; but if you allow me to speak plainly we will get it all straightened out soon. Let's begin with the New Year's resolutions. What were they?"

"Oh, I wrote them all out," cried the girl. "I'll bring them," and she ran off eagerly, soon returning with the neatly written list.

"And a nice lot of resolutions they are," said her aunt, glancing down the column. "But, Stella, you promised all these things solemnly before God when you were confirmed, when you vowed to 'forsake the devil and all his works and ways.' So why should you write them all out again?"

"Oh, but surely that doesn't mean being kind to the children, patient with the housework and all those little things?"

"Just think a minute, child, and you'll see that it includes it all. Why, I'm so very thankful that I'm a confirmed Lutheran I don't see how any one can be content to be anything else."

"I never thought of it that way, aunt," said Stella, gravely.

"Then, how did you go about keeping these resolutions? What did you do New Year's Eve?"

"Well, auntie, Bessie gave a little party, and I got out so little that I went. I'd truly have gone to church if it hadn't been so dry. But father preached the same sermon I'd heard for five consecutive New Year's Eves, and I concluded it wouldn't matter if——"

"Yes, dear, that was your point of view, too. But after it's changed you will not 'forsake the assembling of ourselves together' for any party. And, dear, you must not blame the Church for its 'deadness' when you are not doing your part to keep up its life. Now, about the children. Let us try, just for a week, to look upon them as blessings instead of trials—to see how it works. You say you want a revival. Why, so do we all. Even Paul had to put off the old man and put on the new daily. Then you say you should like to be converted. That is the strangest part to me. We who were washed in the water of regeneration in infancy, and who put off the old man for good and all at confirmation, go around hunting for experience and expecting to be converted just as if we weren't regenerated Lutherans. Why, child, you are converted. You are regenerated and bap-

tized, and 'He that believeth and is baptized shall be saved.' Believe that you are saved, Stella, and be happy. You say you are tired of faith, but it is because you haven't half enough of it. If you will only believe that you are a truly converted and redeemed Christian you will be happy in your faith and won't need anything else.

"As to crowding down your emotions and yearnings, my dear, that's just the trouble with most of us. Instead of letting them overflow and abound in good works, as we ought, we kill them at the emotional stage without a chance for development. Don't be afraid of being happy in your faith. Be happy and show it. It will do good to both you and others.

"Now, let us try to straighten out this League business. You say it's so dry. I suppose you read over the Topics and Scripture references every week?"

"Sometimes, auntie, but I'm so busy, and, as I said, I have the music to attend to and—"

"Yes, Stella, I see; but we'll let the music go and prepare the Topics this week and see how it goes."

The dusk was falling and they still talked. Stella's viewpoint was being changed, but it was all done so sweetly and kindly that the girl could not be hurt or angry, though she saw all at once how petty and paltry her excuses and subterfuges appeared in the full light of her aunt's clear, quiet explanations.

The point of view made a vast difference that evening, and Stella arose the next morning a changed girl.

The little birthday surprises, which she had known of for at least a fortnight, were interesting and amusing, and the children were so delighted at her appreciation of their gifts.

The birthday cake which Edith had conglomerated was palatable in spite of its weight, and Stella was ashamed to see tears of joy in the young cook's eyes as she praised her effort. Stella was looking out for blessings, and what a vast difference it made! All day her heart sang a new, sweet song, "I'm saved, I am saved."

In the afternoon Aunt Stella and the girls read the League Topics together, and Miss Carpenter decided that a simple melody could well take the place of the elaborate voluntary she had hoped to render in her aunt's honor.

It was a rainy evening, and the meeting was poorly attended, but Stella lost not a word of the leader's simple talk, and she joined in the hymns with a vigor unprecedented.

"I'm sorry your aunt happened in on one of our worst meetings," said the president as they left the room.

"One of our worst meetings!" exclaimed

Stella, radiantly. "Why, I never enjoyed a meeting so much in my life."

Before Aunt Stella left her niece's life had taken on a new meaning, and it showed itself in the whole household.

"You've made a new person of me," she said when at last the good-bys had to be spoken.

"Not at all," said Miss Fraser, smiling. "I simply changed your point of view. Don't worry about anything. Our Lutheran Church has a glorious future. It won't be long until she is in the front ranks, not only as to doctrine, but in works; but," she added, with a sigh, "a good many people must change their point of view before that."

His Unpremeditated First Speech

Governor Van Sant's first public speech was made early in his teens. With a group of young companions, in Rock Island, he went to hear Stephen A. Douglas speak in his celebrated campaign for re-election to the United States Senate. In the course of his speech the Little Giant scornfully exclaimed:

"Who is Abraham Lincoln? He would never have been heard of but for me. I have made him!"

This was more than the steamboat boy, the devotee of the Rail-Splitter, could stand. He sprang to his feet and shouted:

"Then, sir, you've made a President!"—
The Lutheran.

Smile

Why do we not always smile when we meet the eye of a fellow being? That is true recognition which ought to pass from soul to soul constantly. Little children in simple communities do this involuntarily, unconsciously. The honest-hearted German peasant does it. It is like magical sunlight all through that simple land, the perpetual greeting on the right and on the left between strangers as they pass by each other, never without a smile. This, then, is the fine art, of smiling, like all fine art, true art, perfection of art, the simplest following of nature.
—*Helen Hunt.*

—A workman who is doing well a fine work is pleased to hear the footsteps of his employer. His appearing may be quite unexpected, but the competent workman is not frightened or embarrassed. He has nothing to conceal. He rather enjoys the close scrutiny of his work by his master. The co-worker with God must do thorough work. He cannot dally in secret with what he condemns in public. His Employer sees all.—*Dr. Gobin.*

What These May-Days Remind Us Of

BY THE LITERATURE SECRETARY

MAY 1, 1879.—The Missionary Seminary of the Evangelical Lutheran Mission (Leipzig) Society moved into its new and commodious building at Leipzig (not Dresden). Whatever may have been their previous education, its students receive very thorough training, which is one of the main reasons for the high standard of the work done by the Leipzig missionaries in South India and East Africa.

MAY 2, 1842.—The only one among all the Lutheran Synods in the United States which has its own Superintendent of Missions for a single metropolis is the Synod of East Pennsylvania, which has called Rev. S. D. Dougherty to devote his entire time to planting and fostering new missions in the single city of Philadelphia. Every other great city in this whole country ought similarly to have a wide-awake, energetic man in personal charge of the Lutheran mission work within its own suburbs. Our prosperous people, who are moving away from the congested centers, out into the residence sections, dare not be lost to our church because no Lutheran congregation has been established in their neighborhood. Hence the importance of every such city having a Local Church Extension Fund, like Brooklyn, Baltimore and Pittsburgh. The investment would soon be repaid tenfold.

MAY 3, 1898.—After five years of experiment the United Synod of the South has not yet seen its way clear to release Dr. Probst from the duties of his parish in Atlanta, but it hopes to soon be able to free his hands from congregational work, that he may throw himself with all his heart and strength into the prosecution of the Synod's Home and Foreign Mission and Church Extension interests. Even this office of itself is enough to keep any three men constantly busy, and each of the three causes would help rather than hinder the other two.

MAY 4, 1873.—David Livingstone always regarded himself as not chiefly a geographical explorer, but pre-eminently before everything else a Christian missionary, and as such a pioneer of civilization. The work which he set out to do for Africa was supremely and distinctly religious. His immense service in other spheres was therefore incidental, and is a striking illustration of what gigantic importance even the "incidentals" of the Gospel have often proved to be in the history of Christendom. When Livingstone began his career vast regions on the map of Africa were a blank. It was he, too, who roused the indignation of the world by depicting the inhuman horrors of the African slave-trade.

MAY 5, 1808.—Louis Harms, the founder of the Hermannsburg Missions, was born on this day at Walrode, Hanover, North Germany. His father was a minister of the Lutheran Church, and later on was pastor at Hermannsburg, in the Lunenburg Heath, south of Hamburg. Louis studied theology at Goettingen, where he was known, admired and persecuted for his seriousness, piety and studiousness. Unaccountably strange as it seems to us, for fourteen years he had no appointment as pastor. During this long period of waiting he lived as a private tutor, though he excited no little influence in religious and philanthropic circles, and became famous as a powerful, if only occasional, preacher. In 1844 his father called him as his assistant, and in 1849 he became his father's successor at Hermannsburg. There he preached in a backwoods country church, founded 1,000 years ago, to a congregation of crude, simple-hearted farmers until his death, November 14, 1865. His

constant and effectual theme was "Repent Ye, and Believe the Gospel." His sermons were listened to eagerly by thousands every Sunday, and he proved to be literally a true Lutheran "revivalist," filled with the power of the Holy Ghost. He awakened in his poor, receptive, honest farmers a living, intense, *permanent* interest in the Church's great work of spreading the Gospel, and together with his peasants founded the unique "Hermannsburg Mission," which he liked to designate a "Farmers' Mission." He at once began with a seminary to train workers for foreign fields, and in 1853 he sent forth from this, his own parish institution, its first graduates as missionaries to South Africa. These sailed on the ship "Candace," which he had specially built for him at Hamburg. The glowing enthusiasm of his "Missionsblatt" helped to stir up the whole of North Germany for the cause of Foreign Missions as it had never been stirred, and the yearly "Missionsfest" at Hermannsburg and other parts of the Lunenburg Heath were attended by immense crowds, many of whom had traveled incredible distances. His restless activity and his austere life shortened his days. His brother, Theodore, succeeded him as pastor and superintendent of missions, and his nephew, Egbert Harms, is the present superintendent, residing partly at Hermannsburg and partly in South Africa. The Hermannsburg Missions are carried on in the spirit of their saintly founder. They are of special interest to us, because their field of labor in India is one of the four fields of our Lutheran Church in the land of the Telugus. They are trusty neighbors and friends, full of burning zeal and sanctified energy. (See item of March 7. Also comments in the REVIEW for March, page 13.)

MAY 6, 1898.—The Local Church Extension Society for the city of Brooklyn has set the good example to the other cities of our land of building a new church every year since its organization. And there is enough ungathered Lutheran material left to keep up this creditable record for fifty years to come.

MAY 7, 1887.—Two great organizers loom up conspicuously in the history of the Lutheran Church in the United States, towering head and shoulders above all others. These are Muhlenberg of Pennsylvania, and Walther of Missouri. In his own inner spiritual life Walther notably resembled the early struggles and development of Luther. During his schooldays and at the university his soul was encompassed by the darkness of Rationalism, as Luther's had been by the night of Popery. When he entered the university he heard not a word of Gospel truth uttered by a believing teacher. In the university he found his Staupitz in a candidate of theology of riper years, who gathered about him a number of younger students for spiritual exercises of a rather pietistic type. These did not satisfy his profound heart-hunger, and finally young Walther found himself at the verge of hopeless despair, with its bitter anguish. Then it was that he also found a spiritual Frau Cotta, at whose house he was a frequent guest, and the comforting words of this devout matron first led him to find the peace that passeth understanding in the free, saving grace of God in Christ Jesus and His atonement. (For this and the two following items see articles in Lutheran Encyclopedia.)

MAY 9, 1760.—Count Zinzendorf, a descendant of Austrian nobility, born at Dresden in

1700, was a religious genius, richly endowed with gifts of head and heart. Speuer was one of his sponsors in baptism, and a glowing pietistic ardor came to be the master passion of his soul. When a little band of Moravian exiles, who had survived the frightful ravages of the Thirty Years' War, took refuge on his estate in 1722, he organized them into the "Unitas Fratrum," and the place received the name of Herrnhut. In thus becoming the founder of the modern Moravian Church, it was not his purpose to separate from the Lutheran Church and organize a distinct new denomination. Hence he continued to protest his unswerving loyalty to the Augsburg Confession and Luther's Catechism, but his controlling aim was to gather into one fold all true lovers of the Lord Jesus, of whatever denomination, though each congregation should retain its own Confession of Faith. The plan was thus a universal fellowship of Christian love. Zinzendorf came to Pennsylvania, and with Bethlehem and Germantown as centers, he occupied himself far and wide with his darling scheme of bringing the various denominations into his Moravian Union. But an abstract general ideal is one thing, whilst the settlement of specific concrete details is quite another. All sorts of dissensions and distractions ensued, causing no end of trouble. Zinzendorf served for a time as pastor of the Lutheran Church in Philadelphia, and even assumed the title and functions of Inspector-General of all Lutheran churches in America. Very serious disorders were thus brought about, especially as the congregations were to so large an extent unorganized and destitute of Lutheran pastors. Indeed, amid this lamentable condition of things, the feeble American Lutheran Church would have been strangled in its infancy in the meshes of fanaticism had it not been for the timely arrival of Muhlenberg and his collaborators.

MAY 9, 1854.—Neuendettelsau was an obscure German village, near Nuremberg, without any significance whatever until Loehe began his wonderful activity there, and now it is a blessing to three continents. Though its mother-house is not the first institution of its kind, it is altogether an original creation, upon a decidedly Lutheran basis. Loehe rejoiced in having proved by this institution that the orthodox Lutheran Church is possessed of quite as much vital force as other churches. Clustered around the Mother-house, as the centre and soul of the group, are the Home for Idiots, the Magdalenium, the Hospital for Men, the Hospital for Women, the Eventide Retreat for Sick and Aged Sisters, the beautiful memorial church, the Brother-house, the Inn for Visiting Guests, the Industrial School for Girls. (See comment in the January REVIEW, page 17.)

MAY 9, 1902.—To-day marks the first anniversary of the founding of the first federated Inner Mission Society in America. This took place in old historic Philadelphia, the cradle of the venerable Mother Synod. The center of Inner Mission activities must always be the individual congregation exerting itself in its own immediate neighborhood, and the federated association serves only for counsel, direction and incentive. Nowhere on earth does any Christian congregation exist which could not find abundant scope for a practical, hand-to-hand, everyday ministry of love among the sick, the aged, the poor, the little children, the friendless, the forsaken, the erring. No church can discharge its obligations to God and to the community without the constant exercise of the Inner Mis-

sion spirit. What is your own congregation doing in this respect? How much of a factor are you yourself?

MAY 11, 1884.—Any Lutheran whom God has blessed with wealth, and who desires to gratefully devote part of it to His glory, ought to carefully ponder what would be the immense value for all future time of a commodious central Lutheran Building in New York, in Philadelphia, in Chicago, in every metropolis teeming with Germans and Scandinavians, who are rapidly Americanizing. This would be the headquarters of all the general activities of our Church in that city and that whole section of the country; for the book rooms and publication interests; for the secretaries' offices of the various boards and missionary societies; for the weekly meetings of Sunday-school teachers, and convention committees, and Luther League executives; for strangers in the city seeking a bureau of information; for the Superintendent of Inner Missions and philanthropic movements, with his assistants, lay readers, etc.

MAY 13, 1875.—Kimberley owes its existence to the excitement of discovering the "Star of South Africa," a very large, dazzling diamond, in 1869. Within eight years after the finding of this bonanza the population numbered 45,000, of whom 30,000 were blacks. Among these adventurous diamond diggers were men who had lived in stations of the Berlin Missions in Cape Colony. Missionary C. Meyer, of Peniel Station, on the Vaal, followed them up and gathered them around him. There now is a considerable Lutheran church at Kimberley, although the population is forever shifting like a kaleidoscope.

MAY 14, 1850.—The atmosphere of Breslau is favorable for the development of a powerful Lutheran mother-house, since this was the section of Germany whence proceeded the open resistance of the unionistic edict of King Frederick William III., which constituted the State Church of Prussia. Convictions which find as fearless expression as this make a spiritual climate in which vigorous churchly institutions thrive.

MAY 14, 1902.—When all the Lutherans in America, the 900,000 who speak German, the 210,000 who speak Norwegian, the 115,000 who speak Swedish, the 20,000 who speak Danish, the 5,000 who speak Finnish, and the 3,500 who speak Icelandic, shall have learned to speak English as our national language, what a mighty factor our grand old Mother Church of Protestantism will be in this expanding republic! The transition is rapidly going on, and will be still more rapid in the next generation. Meanwhile the English Home Mission Boards and the Church Extension societies have a stupendous task on their hands.

MAY 17, 1804.—There are now 175 deaconesses in forty-three Lutheran Magdaleniums, devoting their lives to the reclaiming of fallen women—loathsome wretches, sunk to the lowest depth of human degradation, immeasurably below the level of brute beasts. Whilst this is unquestionably the most difficult and discouraging phase of rescue work, yet even in this sphere the saving grace of the Lord Jesus is oftentimes marvelously manifest. Is any other spirit truly Christian than the spirit which is willing—yea, eager, "to seek and to save that which is lost"?

MAY 19, 1853.—A semi-centennial which surely ought not be allowed to pass by unnoticed. Precisely fifty years ago the first Lutheran Church Extension Society in the United States was organized. This vital cause is the very nerve-centre of the whole body, and if we

had a million dollars in the fund every cent of it could find profitable investment, insuring large and ever increasing returns. Whatever else you may remember or forget, be sure to name the Church Extension Society in your will.

MAY 20, 1895.—The National Lutheran Home for the Aged at Washington is justly regarded with pride as a model of its kind. Beautiful for its situation, proverbial for its good management, it well repays a visit of Lutheran tourists to the nation's capital. The last remnant of its debt is now paid.

MAY 21, 1854.—See the March issue of the REVIEW, page 11, second column.

MAY 22, 1877.—The Norwegian F. M. Society "invaded" Madagascar from Zululand in 1867. They "occupied" the capital, Tananarivo, in 1870, because many of their adherents in Betsileo province were required by law to work there. The superintendent of the great work of the Norwegians on the island is located in the capital of the country, an island embracing 228,000 square miles, with a population of three and one-half millions, which now is a colonial possession of France. A theological seminary for the training of native pastors was opened on May 22, 1877. The students are being well prepared for their work according to the sound educational principles of our Church. They all study diligently the Augsburg Confession in their native Madagascar tongue. The native Lutheran pastors—more than seventy today—are esteemed by other missionaries as very efficient and steadfast men. The first principal of the seminary, Pastor L. Dahle, was one of the revisers of the Madagascar Bible, a work which occupied the committee for fifteen years.

MAY 26, 1707.—Inasmuch as Ziegenbalg and Pluetschau had just baptized their first catechumens in Tranquebar three weeks before this date, it is hardly likely that these would be appointed as catechists so soon. Not even in his report of 1712 does Ziegenbalg yet speak of catechists, though he did say in 1711 that he was then educating several Tamil youths for school teachers, who might some day be able to serve as catechists, adding very confidently, "I am sure that after we can once employ natives as catechists, trained by ourselves, our work will grow more rapidly." A theological and pedagogical seminary was opened October 23, 1716, with eight students. The first missionaries had indeed employed some of their servants as occasional catechists, but found them unreliable until thoroughly trained.

MAY 29, 1871.—The organ of the Lutheran Central Association of Jewish Missions is "Saaf auf Hoffnung" ("Sown in Hope"), for many years edited by the famous Prof. Franz Delitzsch, who also translated the New Testament into Hebrew for the benefit of the Jews. In some universities of Germany so-called Students' Jewish Institutes are established, in which students have an opportunity of making themselves better acquainted with Judaism, its literature, and the mission work among the Jews. The first "Jewish Institute" was the Callenberg Institute at Halle, which from 1728-1792 produced a long series of missionaries. (See January 12, with comment in the January REVIEW.)

JUNE 2, 1894.—Twenty-nine years ago there sailed from these shores a young bridal couple—not, however, like the most of such couples, bound for a lingering honeymoon among the English lakes and along the Paris boulevards and under the blue skies of sunny Italy. Beyond the seas lay for them, not the art and history of Christian Europe, but the darkness and degradation of heathen Africa, to answer whose

Macedonian cry they were turning their backs on all that was nearest and dearest to them. And yet she was a happy bride—happy amid such farewells—happy in the face of such prospects—happy, though she had just been told by a returned missionary, at a farewell meeting: "Remember, my sister, no woman missionary has ever returned from Muhlenberg!" In spite of it all, she was happy, for she had given her heart and her future to David A. Day, knowing that that meant Africa for them both—and that was possible to her only because, like the Macedonians, she had first given *herself* to the Lord and His work. And her heroism in that departure and her calmness and cheer amid all the pain and difficulty of it were marked characteristics of her noble life during all the years that followed. Nothing deterred her, nothing daunted her, and even though it was pointed out to her that the climate was deadly, this regal soul never wavered, but trusting to the leading of her Master went on, and for twenty-one long years, by the side of her noble husband, poured out the energies of her life into the work which had been committed to her hands, transforming, as it were, the wilderness of the mission life into a garden of beauty and roses.—Frederick T. Huber, in the REVIEW for September, 1895.

JUNE 5, 755.—The roots of German Christianity run back to the beginning of the eighth century. At that time a movement proceeded from England and Ireland for the conversion of the still heathen people of Europe, who were practising horrible orgies as religious rites. Among the noble missionary volunteers were Siegfried, who consented to go to Sweden, and Winfried (afterwards St. Boniface) to go to Saxony and Hesse. Everywhere he baptized multitudes, and consecrated their idolatrous groves as Christian churches. Hence he was named Archbishop and Primate of All Germany, with power to establish bishoprics wherever he saw fit. In his old age this venerable hero was fallen upon by an armed mob of savage heathens and died the noble death of a martyr.

JUNE 5, 1860.—On account of lack of space the splendid work of the Swedes in America cannot be set forth in this issue, but it will be the subject of a special article in the "Topics" of the July number.

JUNE 6, 1895.—How strange that among epileptics, with their clouded intellects, the religious faculty is often the one thing left! They know their hymns and their Bible verses when all else is gone. And this is cultivated. It seems as if the deteriorating effects of their terrible malady trouble the mind rather than the soul. The affections, for instance, are left when thought and reflection are almost gone. Gratitude is left. They do know when you are kind to them. The spiritual faculty is left, enough at least to be cultivated. The cozy little chapel in the Passavant Home for Epileptics at Rochester, Pa., is the focus of the institution's life. It is the only home of the kind in Pennsylvania, if not in all the United States.



Catalogue of Church Fittings

A new catalogue of church fittings has recently been issued by the Gorham Mfg. Company, Broadway and Nineteenth street, New York, whose advertisement will be found on page 6 of this issue. This firm are now carrying a large line of lecturns, crosses, candlesticks, church silver and other church goods of the finer grade. You will find it advantageous to send for this catalogue, which is mailed free on application.

A CIRCLET OF

RARE JEWELS

By Leander S.

Keyser, D.D.

Author of "Birds of the Rockies," "In Bird Land," "John Westoff," etc.

Chapter IV.—A Strange Rivalry

IT is needless to say that Harold Frederic was far from a happy young man as he walked slowly to his lodging place after his interview with Edna Wilson, which had ended so differently from what he had expected. The wind sighing through the tall maples and cotton woods sounded more like the knell of doom than anything else. It is doubtful whether he secured a wink of sleep that night. He rolled and tossed on his bed, going over Edna's last words again and again, and when he rose in the morning his eyes were heavy and bloodshot and his whole appearance haggard.

As is usually the case with the skeptical person, he put the blame of his misfortune on God and religion. Just why, it would be difficult to say, but he declared to himself that, if he had had an opportunity to make this world, and the power to constitute it as he chose, he certainly would not have made it a place of trial and heartache. No; he would not only have made it a paradise; he would also have kept it a paradise. It never occurred to him that some blame for his present unhappy condition might attach to himself. He was very ready to denounce Pharisaism in the church, but never dreamed, oddly enough, that there was still more Pharisaism in the world, especially among skeptics.

The week dragged along, reminding him of a long, slowly moving freight train that would never pass. At last, however, it was gone, and he sat in St. John's Church on Sunday morning waiting for the service to begin. It cannot be said that he was in a worshipful mood. Rather, he felt rebellious, and if it had not been for the hope of seeing Edna Wilson, it is doubtful whether he would have gone near the church. Of course, being a skeptic, he did not see any inconsistency in going to a religious service with such a motive. Oh, no! skeptics are not expected to be governed by ethical considerations! Only professed Christians are expected to display the rare jewel of consistency!

A few minutes before the hour for the service Edna entered, and took her wonted place in the choir. In Harold's eyes she had nev-

er looked so fair. Her cheeks were paler than usual, showing that she, too, had suffered during the week; but this seemed rather to enhance her beauty. Harold watched her as much as good manners would permit. His reflections took an odd turn.

"She looks as beautiful before an audience as anywhere else," he thought. "Few women can bear that test. I know one who is quite fascinating when you see her alone, or when she knows that people are not looking at her; but the moment she gets before an audience she becomes so self conscious that her features are drawn and strained, making her almost homely. Such isn't the case with Edna. She's perfectly calm and self possessed. Just look at her now. She doesn't seem to be a bit self conscious. I don't believe she's thinking about herself at all, but is wholly absorbed in the service. Well, that's simply a part of her consistent character. But it makes her all the more desirable, and adds to the torture I suffer at the prospect of losing her. I really wish she had some conspicuous fault, for then——"

At that juncture the choir rose to sing their anthem. Edna sang a few brief contralto runs in the piece, and Harold thought her voice richer and sweeter than ever. He imagined that a strain of sadness ran through her arias, giving a deeper effect to her vibrant tones.

After the service he lingered a while, hoping he might meet her and have the privilege of walking home with her, as had been his custom, but she evidently went out the rear entrance, so that he failed to see her. He walked to his lodgings in a downcast frame, the conviction forced upon him that the girl had purposely eluded him.

For a while pride and anger came to his relief, but that was only a transient emotional state. In a few days his distress became so sore that he sat down and wrote her a letter, begging for the favor of accompanying her to the League and church service the following Sunday evening. Her reply came the next day, and did not add to his peace of mind.

"I regret being compelled to decline your kind offer," she wrote, "but so far as I can

see now it will be best for us to pursue different paths for the present. I desire to thank you for the many acts of kindness and courtesy which I have received at your hands, all of which I feel have been undeserved on my part."

"What does she mean?" he broke out, pacing his room, with the mystifying letter in his hand. "She forbids me going to see her, and yet won't give her reasons. I wonder whether that is part and parcel of her Christian consistency. It appears to me more like downright wantonness. Does she mean to torture me?"

A few weeks passed, when, one evening while walking along one of the streets, he came suddenly face to face with Edna Wilson. She was not alone. The arc light on the corner showed her companion to be Walter Johnson, the gifted theological student who has already been introduced. He held her arm, and the couple seemed to be engaged in earnest conversation. Edna's face flushed when she saw Harold, who straightened up his form to its full height, assumed a look of nonchalance and dignity that he was far from feeling, and passed on without greeting the couple.

Ah! was that the explanation of Edna's treatment of him? Had this young candidate for the ministry come between him and the girl? He had never before thought of Johnson in the light of a possible rival. He really could not help hating Johnson at that moment, and all the more so because he was a theological student, although Harold knew that his resentment was unreasonable.

"Birds of a feather flock together," he quoted, savagely. "Well, I suppose Johnson is pious enough for her! He'll never argue the question of religion with her, oh, no! She'll make a fine preacher's wife, won't she?" he added, with bitter scorn. "She's just of the proper pious sort! But a young man who dares to think for himself—like me, for example—an alliance with him would give her too much 'distress,' dear me, yes! Well, there are other fish in the sea!"

But pride and derision did not long sustain him. The next Sunday evening he hovered about the League meeting. His heart sank within him when he saw Walter Johnson and Edna Wilson enter the room together and sit side by side. Harold's face grew gray with anguish. He noted, too, that the young couple went into the auditorium together to attend the preaching service, at the close of which Johnson escorted the girl home. Let us follow them a minute or two.

"Did you notice Harold Frederic's face to-night?" asked Johnson. "I never saw a man's features so drawn with anguish."

"Yes, I observed him, too," Edna replied, the darkness hiding her deep flush.

"What could have made him look so? I thought, Miss Wilson, that we were just on the point of winning him to the Christian life. He has suddenly grown cold and distant, so that I've hesitated about approaching him. Something must have occurred to estrange him."

Edna told her friend how Harold had been affected by the inconsistent conduct of several members of the church, as has been previously narrated. Then she added:

"I think, too, he has some special trouble of his own."

"Do you have an idea what it is?"

"Well—yes—but I don't feel it necessary to specify."

"My opinion is it has some connection with you," the young man said, looking searchingly down into his companion's face.

Edna was silent, and her eyes fell before his intent gaze.

"If that's the case," Johnson continued, "I don't blame him in the least for being in deep waters. The fact is, I noticed that for several months he was your escort. I couldn't help seeing that he was very much devoted to you. What would you think, Miss Wilson, if I should confess that his attentions to you gave me not a little uneasiness?"

She looked up at him in surprise, her eyes asking him what he meant.

"Shall I tell you why?" he pursued, his tones deep and tremulous. "It was because I feared he might win your heart. I hope I'm not selfish. If he had won you, I should have still been his friend, and should have tried to bear my disappointment without complaint. But, Miss Wilson—Miss Edna, if I may call you that—if your heart isn't given to another, I crave that boon for myself."

The girl was trembling with agitation.

"I have watched and studied you for the last two years," he hurried on. "Not only do I love you for yourself, but I feel persuaded that you would be especially adapted to the kind of life I offer you. A minister's wife should be earnest in her spiritual life and devoted to the church. If you could care for me, Edna—"

"Oh! forgive me, Mr. Johnson. I shouldn't have permitted you to say so much. But I'm so surprised, so grieved, I don't know what to say."

"Do you mean that you don't care for me in the way I desire?"

"I honor you, I respect you, I know you are good and noble—"

"But you think of me only as a friend?" he interrupted, in husky tones. "Be frank."

"Yes, if you will forgive me."

"Forgive you, Edna! Do you suppose for a moment I should wish to force you to love me? I esteem you just as much as I have heretofore. Am I right in thinking that your heart has been given to another—to Harold Frederic?"

"A girl doesn't give her heart until she is asked for it."

"That is a sufficient answer. I had hoped—but forgive me. I won't think of myself. Mr. Harold is gifted, handsome, and, so far as I know, a young man of good moral principles. If he could be brought into Christ's fold, he would make you happy. I shall do what I can to win him to Christ."

"You will do that for a—a rival?"

"I believe his skepticism in the cause of your estrangement. Isn't that true?"

"It is."

"Then my duty is clear, both for your sake and his own. I don't think you ought to wed a doubter. Your religious life is too earnest. His jibes would make you unhappy. Before you let Harold Frederic know that you care for him, he should be led to Christ. I shall do what I can to lead him aright."

"Is it possible you can be so magnanimous as that, Mr. Johnson?" said Edna, with deep emotion. "Men are not usually so unselfish in matters of love."

"The rule of the Gospel is my guide," he replied, in his low, modulated tones. "The Master bids us even love our enemies. I'm sure neither you nor Harold Frederic is an enemy of mine. Why should I not do for both of you what I should wish another to do for me in like circumstances?"

"I shall never be able to repay you, nor even thank you as I should. Whatever the future brings, I shall respect and honor you."

"Good-night, Miss—Miss Edna." His voice was low and hoarse. "I—I shall never forget you."

"Oh! Mr. Johnson, don't let me bring sorrow into your life," she entreated, looking up at him with glistening eyes. "I'm not worthy of it."

"You are worthy, Miss Wilson. If you hadn't been, I never should have loved you. Good—good-night."

For a moment he stood tall and pale and handsome before her, looking down with sad yearning into her face; then he turned and walked away in the faint, glimmering light of the street-lamp.

What he suffered as the days went by need not be told. Regarding personal matters he was reticent, perhaps to a fault. Not without a severe struggle with himself did he master his feelings and bring himself to look upon Harold Frederic as a person who needed his services. There may have been times when a feeling of resentment or jealousy clouded

his sky for a while, and he was sorely tempted to let Harold go his own erratic way, for Johnson knew intuitively that Edna would not marry a pronounced doubter. But almost the moment it came, the student flung away the temptation. He would live the life of the Gospel which he expected to proclaim, and which bade him to "do good unto all men."

His principles were put to the test in an unexpected way. For several days he had been keeping his eye on Harold Frederic as closely as other duties would permit. The young lawyer's face wore a distraught look, and his eyes were bloodshot. It was evident that he was on the verge of despair.

A bitterly cold wave had swept down from the north, driving the mercury to 15 or 20 degrees below zero. On one of the fiercest nights of the winter Walter Johnson was walking rapidly along Main street, returning from a committee meeting. His fur cap was drawn down over his ears, his coat collar was turned up, and his mittened hands were plunged deep into his great pockets. The wind whistled dismally around the corners of the business blocks, swirling the snow in all directions.

Suddenly he stopped, and stood still in his tracks. An ejaculation of amazement broke involuntarily from his lips. For a moment the power of thought seemed to be taken from him. What he saw was this: Harold Frederic coming out of a saloon, his face flushed with liquor and a look of desperation pictured on his features that boded ill. He did not notice Johnson, but turned down the street in the other direction.

Johnson felt that it was time for him to act. He must not play the part of the Pharisee and the priest, and "pass by on the other side." He decided to follow the young man. It was not long before Harold began to reel a little. The liquor was beginning to take effect. Then Johnson stepped up to his side, determined to guide him toward his lodgings, for he was going in the opposite direction.

"Mr. Frederic," the student said, coming up to the young man's side, "good-evening. This is a bitter night to be out."

"So much the better, eh?" Harold replied, his utterance quite thick.

"Where are you going, Frederic?"

"What business is it o' yours, hey?" exclaimed Harold, angrily. "Who are you, anyway?"

"I'm your friend—Walter Johnson. You know me, don't you?"

"Walter Johnson—oh, yes! Confound you, what are you spying on me for?"

"I'm not spying, Frederic. I only want to go home with you."

(Continued on page 18.)

General Secretary on the Wing

Laramie, Wyoming

ONE of the first and urgent requests for the presence of the General Secretary came from Laramie, Wyo. Laramie has a population of 8,207. Here are located the Wyoming State University, agricultural college, normal school, school of mines and the United States experiment station. A number of the faculty of the State University are Lutherans, and we endeavored to interest them in the Luther League work. Laramie is also a freight division of the Union Pacific Railroad, and a large force of men is employed here by the company.

Rev. H. P. Hansen has been the pastor of this church. He and his wife are to sail the middle of May for Bergen, Norway. They will remain there for three months. Pastor Hansen is deeply interested in the Luther League.

Our Lutheran people have a pretty church in which to worship. The Luther League is very active, and has forty-six members. The meeting of the League was enthusiastic, and the social hour after the meeting at the parsonage was very enjoyable. This League will ask for membership in the Colorado State League.

At Laramie were traces of the old frontier life. Great, heavy wagons, often one hitched behind another, and drawn by ten and twelve horses, came rumbling into town in the early morning. They came from the ranches and settlements that traded in Laramie, and came for provision and loads of freight. The stage for "Rambler and Centennial Valley" (never mind the spelling), drawn by four horses, carrying the mail, drove up to the hotel in a whirl of dust. The passengers crowded themselves into its cramped quarters. As soon as the great Overland Limited train on the Union Pacific pulled out of the station the driver mounted his box, cracked his whip, the horses started on the gallop and soon the stage was lost from sight.

Yutan, Nebraska

At this point our Lutheran work is well organized. An audience that filled the Church greeted the General Secretary on the occasion of his visit. Close attention was given to his address, and an interest evinced in the REVIEW and League literature.

Nebraska City

A Sunday was spent in Nebraska City, where Rev. J. A. Koser is pastor. This city is famous as the home of Hon. J. Sterling Morton, the author of Arbor Day, and Secretary of Agriculture during President Cleve-

land's second administration. An old Greek writer tells us "that to a man's being happy it is in the first place requisite he should be born in some famous city." To our modern, practical way of thinking this has been entirely changed. In doing and giving is greater happiness.

Both services were well attended, especially the evening service, at which the work of the Luther League of America was presented. After the service a number of questions were asked and answered. In all probability this splendid society will be represented at the national convention in 1904 at Buffalo.

Council Bluffs, Iowa

The Luther League Rally in St. John's Church, Rev. G. W. Snyder, pastor, was largely attended. Beside the members of St. John's Society representatives were present from the societies of the Danish and the Swedish Lutheran Churches of Council Bluffs. At an informal after-meeting it was decided to make an effort to organize a Council Bluffs Central Luther League.

Northern Nebraska

This trip was through the rich and fertile valley of the Logan and through the Omaha and the Winnebago Indian Reservations. "The Omaha," a part of the Northwestern Railway system, runs for about twenty-five miles through the rolling lands of the Reservation. The descendants of the noble redman gather at the stations and excite the interest of the Eastern traveler. Many of these Indians are prosperous, and are adopting the white man's civilization. A more powerful life is gradually but, inevitably as death, removing the Indian of history and romance.

This splendid valley is in large measure occupied by German and Scandinavian settlers and their children. At Dakota City is the first Lutheran Church building erected in Nebraska. It is to-day the oldest church building in Nebraska. Here an interesting meeting was held in connection with the midweek Prayer Meeting Service. Our next meeting was at South Sioux, a growing town of a thousand people. The Lutheran Church is the leading one in the town, and the majority of the churchly inclined adhere to our household of faith. Northeastern Nebraska presents a magnificent future to the Lutheran Church if we of to-day only prove equal to the opportunity.

Sioux City, Iowa

Sioux City, the principal city of Northwestern Iowa, with 35,000 people, has a Lutheran population of 18,000. Through the kindness

of the manager, Rev. Theo. Hanssen, we visited the German Lutheran General Hospital here. It is a general hospital, owned and governed by members of the Missouri Synod. It has a fine location and cost \$15,000. There are rooms for twenty patients, and at present there are ten patients in the hospital. Nine nurses—not deaconesses—are connected with this young but promising charitable institution, that is supported at a cost of about \$6,000 a year.

Sunday morning I preached at Trinity Lutheran Church. The pastor, Rev. C. R. Sherck, is dangerously sick, having undergone an operation for appendicitis. The evening of Sunday, April 26, a great rally of Lutherans was held in St. Peter's Norwegian Lutheran Church, at which five Leagues were present. St. Peter's, Rev. O. A. Norem, pastor, is one of the prettiest churches west of Chicago, and it is the pride of the county. This splendid church was packed with an audience estimated to be 900 people. Mr. M. C. Johnson, President of St. Peter's League, presided, and Mr. John Nelson, of the Swedish Augustana Church, was elected secretary. Great enthusiasm was displayed. The choirs of the various Lutheran churches made an excellent chorus. The music was very fine. An anthem was sung by St. John's choir and by St. Peter's choir, and solos were rendered by Mrs. Abel Anderson, of the Swedish Augustana Church, with organ and violin accompaniment, and by Mr. H. J. Palmer. Rev. L. C. Jacobson, of St. John's Church (Hauges Synod), offered prayer. The president, Mr. M. C. Johnson, made an address of welcome, and Rev. J. F. Sponseller, of South Sioux City, Nebraska, spoke on: "Work of Young Lutherans." After the singing of the Rally Hymn by the assembly the General Secretary was introduced and spoke on "Luther League Work." At the conclusion of this address resolutions were adopted looking to the organization of a Central Luther League for Sioux City and vicinity, and appointing the presidents of the leagues of the different churches and their pastors a committee to perfect an organization. Messrs. M. C. Johnson and John Nelson were authorized to call the General Committee together. Rev. O. A. Norem pronounced the benediction.

Our young Lutherans have caught the spirit of the motto for the biennium adopted by the Luther League of America at the St. Paul Convention. "Praying and Working" mark the efforts of our young people. Everywhere that I have been this spirit inspires their meetings. It is a helpful and a hopeful sign, and wherever the Luther League literature finds its way into the hands of the young people of our churches it is stimulating practical Christianity.

A Circlet of Rare Jewels

(Continued from page 16.)

"Yes, I know what you want to do, you canting, hypocritical theologues, you!" Harold broke out, fiercely. "You—you want to find out something to—to tattle, to injure me with—I know you; you've already poisoned the mind of—of—one of my best friends against me, you schemer!"

"You wrong me, Frederic. I've never done you any harm, and never intend to. You wouldn't say such unkind things, my brother, if you were yourself this evening. It's the liquor that upsets you."

"Liquor! liquor! aha, I see! I see! you scoundrel! You want to make out that I'm—I'm—drun—intoxicated, and then go and blab the pretty story to—to my friend, and turn her—him—well, no matter, him or her—against me! Go away, I say, and let me alone. Your absence is more welcome than your presence."

"I won't leave you in this condition."

"You won't, eh? Then I'll have to rid myself of you as best I can," and he drew back and struck at his interlocutor.

But the liquor had made him unsteady, and Johnson readily dodged the blow. He thought it the better part of discretion not to provoke the young man further; so he fell back a few rods, and when Harold renewed his unsteady walk, he silently pursued him. Harold made his way along an unfrequented street toward the suburbs, which he presently reached, and then struck out into the country along one of the lonely roads.

The further he went, the more he reeled, until by and by he was scarcely able to make progress. Evidently he was crazed by the liquor, which he was unused to drinking. His pursuer had noticed that he was not warmly clad, having on a light overcoat and thin kid gloves and no protection for his ears and neck. It was not long before the poor fellow seemed to feel that he had lost his way. He staggered to the side of the road, clambered over the low rail fence, and pursued a zigzag course across the adjacent snowbound field.

He had now become weary and drowsy. It was the drowsiness that seizes the person who is almost overcome with cold. A few rods further on he lost his footing and plunged helplessly into a gully, where he lay in the deep snow, too weary and sleepy to rise.

Johnson sprang down by his side, calling his name, put his hand to his face, and found him almost unconscious.

(To be continued.)

Luther League Topics

Whitsunday.

May 31, 1903.

Pentecostal Blessings

(Isa. 40 : 28-31)

Biblical Topic reviewed by Rev. C. Armand Miller

Questions to be answered in brief papers: What Old Testament feast did Pentecost replace, and what are the associations and suggestions of the change? Compare Pentecost with the other festivals of the Church Year. What does the Spirit do for men? How may we seek and receive the Spirit?

Lessons for our own lives: 1. *Do we sufficiently emphasize the place and power of the Holy Spirit in the Christian life?* Do we even honor Him in our thoughts by a constant and vivid conception of Him as a true Person—the Third Person of the ever adorable Trinity? Is He to us as really God, dwelling within us, as the Father and the Son are, in all our conceptions, truly Divine? Have we considered what honor is given to the Spirit in the declaration of Christ, "It is expedient for you that I go away, for if I go not away the Paraclete will not come unto you"? Have we understood the indispensable place of the Holy Spirit in Christian service, indicated by the command of Christ to the disciples, that they should "tarry" until they had received the Pentecostal gift? Have we taken to heart the teaching of the Catechism, that "I cannot, by my own reason or strength, believe in Jesus Christ, my Lord, or come to Him, but the Holy Ghost has called me through the Gospel, enlightened me by His gifts, and preserved and sanctified me in the true faith"? And the further teaching, in which we are given to see that the Christian Church, the forgiveness of sins, the resurrection of the body, and the life everlasting are the bestowals of the Holy Spirit? Without Him no new birth, no justifying faith, no growth in grace, no comfort in tribulation, no part in the blessings of the last day.

2. *The faithfulness and frequency with which we use the means of grace, are the measure of our appreciation of the Holy Spirit.* So that the question asked above may find easy answer, as we recall our habits of Bible reading and study, our attendance on the public worship of the Church, and our use or neglect of the Holy Supper. For through Word and Sacrament, and in no other way, comes the Holy Spirit into the individual heart and life. Useless and foolish is it to seek self-deception as to our intense longing for greater gifts of the Holy Spirit when we refuse to employ the channels through which

those gifts come. The despiser of the Word, of the Church, of the Body and Blood of the Lord does not really desire the full and free inworking of the Holy Spirit. Examine yourself.

Trinity Sunday.

June 7, 1903.

Covetousness

(Ex. 20 : 17; Luke 12 : 13-21)

Biblical Topic reviewed by Rev. C. Armand Miller

Questions to be answered in brief papers: Of what sins is covetousness productive? What are the conditions into which it brings a man? Wherein is covetousness fitly called idolatry? What is the positive injunction of these commandments?

Lessons for our own lives: 1. *"Out of the heart are the issues of life."* Here are two commandments which forbid what human law takes no account of whatever. You can spend your whole time in coveting and never run any risk of being arrested and sent to the penitentiary for it. But if coveting could be done away we would never need a law against theft, adultery, or any of the hurtful forms of socialism, or of anarchy. Human law can take no account of the condition of the heart. And, rightly, for it is not in human power to change the heart. But it is exactly the heart that God's law does take account of, and the right heart is precisely what God demands and can supply. And, since covetousness lies at the root of so much sin, and is wholly a sin of the heart, God repeats His condemnation of it and gives us two commandments in which He says: "Thou shalt not covet." Besides the examples given in the Topic, let us remember how Lot's covetousness led to his choice of vile Sodom for a home; Balaam's covetousness led to his bootless mission against God's will; Achan took the forbidden things and brought defeat on the people and death to himself and his; Ahab, like a peevish child, craved Naboth's vineyard, and brought death to the poor man by perjury and murder; Gehazi lied and became the heir of Naaman's loathsome leprosy; Judas got the thirty pieces of silver, but no joy therewith; Ananias held back the portion of the money, but fell down dead, and was followed to the grave by his wife, a partner in his sin. No wonder God hates the evil of the heart which bears such fruit.

2. *The spirit of contentment is the positive injunction of this command.* How few have learned St. Paul's lesson, "In whatsoever state I am, therewith to be content." The

truth that God allots to us our place and possessions, and that He will guide us on to greater and better things, as we yield ourselves to His leading, is out of date. Now the idea is for the poor to covet riches and for the rich to long to be richer. Discontent is so prevalent, simple, soul-satisfying faith in God's providence so rare, that men, forgetting entirely our Father's cure for fretfulness (Phil. iv:6), yet feeling its necessity, have proceeded to offer quack remedies in their "Don't Worry Clubs." But he who believes that "they that seek the Lord shall not want any good thing" (Ps. xxxiv:10), will leave himself to God's direction, and will not covet anything that is his neighbor's.

First Week after Trinity. June 14, 1903.

Collecting the Scattered Sheep

Luke 15 : 3-7

Missionary Topic reviewed by Rev. George H. Schnur

The fact that two different Home Missionaries on the frontier declined writing this article, one through modesty, the other lack of time, explains why at the last moment the editor of the Topics writes a few paragraphs, hastily and informally.

We take it for granted that we are all deeply interested in Home Missions, and want to know all about the work in our beloved Church. In the Topics Dr. Frick brings out the "how" it is (or ought to be) done in our missions. This paper adds a few thoughts.

I. *There should be a distinction between Home Missions and Diaspora Missions.* "Home Missions" is a distinctively American term. It means that a synod or a denominational board sends a pastor into a neglected locality, either in country, village or city, to minister to the unchurched, the wicked. Whether among city arabs or mountain "moonshiners," among miners or settlers on the frontier, the Home Missionary, supported by his board, carries life and light into darkness.

Diaspora Missions is work among scattered Christians; boards and synods follow up the lines of emigration of their people to provide them with the means of grace and organize them into congregations. This runs into true Home Missions whenever the scattered sheep are collected and time can be devoted to the work among the unbaptized.

II. *Our Lutheran mission work in America is in reality Diaspora Missions.* We have often been told that Lutherans have the richest Home Mission field in North America. It is indeed so rich that, with all the immense outlay of money by all the Synods and all the large number of men doing this work, we are as yet only "playing at missions." We are busily establishing Diaspora Missions, fol-

lowing up our people of all synods and all languages. Withal, thousands of young people are asking for the Gospel in the language of our land, and both men and means are scarce, even for this Diaspora work. Is it any wonder that we have been able to do very little real Home Missionary work?

III. *Duty of the Home Pastors and People.* If the labor of "collecting the scattered sheep" lies with the missionary pastor and his helpers, what of those left behind in the old home? Our missionaries frequently complain of a lack of interest in home churches. I do not refer to the giving now. It is this: when a Lutheran moves to another city, nearby or far away, he should be followed—yes, preceded—by a personal letter, telling the missionary about the newcomer, where to find him, etc. Then the old pastor and other friends should urge the departing member to go into that mission and work with might and main for its up-building. Do not expect the missionary to *guess* the arrival of a Lutheran. A little forethought and a kind letter will often do wonders in saving the "scattered sheep."

IV. *Characteristics of a successful "Collector of Sheep."* (a) He is willing to go after the sheep and the lambs over and over again. He never spares himself. At midnight he leaves his couch to minister to the sick and the dying; the morning hours of study, so precious to the settled pastor, the missionary must almost daily break into to look after the straying and the deserter. His own family is never sure just when he'll be at home. The months and years roll by before he finally finds himself the pastor of a good, self-sustaining church. (b) *Adaptability.* There is a "oneness," a fellowship between the missionary and his people. He is "one of them." He studies their "geist" (spirit) and strives to adapt himself to them. So long as no doctrine of the Divine Word, as taught in our beloved Augsburg Confession, is compromised he even adapts himself to their prejudices. A missionary, good, faithful, scholarly, loyal to Synod and Church, self-sacrificing and a hard worker, laid the foundation in a mission, but failed to gather in many Lutherans because of the lack of this one characteristic. The element among which he was to work all belonged to one nationality. His successor, though not of that nationality, studied their country's history, characteristics and peculiarities, and won them. One of the first lessons a young home missionary, doing English work, has to learn is this very thing of loyalty to our own Lutheran people of every nationality—of adaptation to them and their peculiarities.

V. *Duty of the Members.* Nor does all the responsibility rest on the missionary pastor.

His members, the Luther Leaguers, the Sunday-school children—all must be diligent in seeking out the “scattered sheep.” Perhaps, dear reader, you may be one of those whom Providence may yet throw into one of our missions. If so, be manly, loyal and true. Be one of your pastor’s most diligent helpers to bring in the sheep.

VI. *Type of the Church.* One more thought which is applicable chiefly to English missions: boards, synods, committees and missionaries need to be sure that the type of the proposed mission church shall be conservatively Lutheran. Why do I mention this? Some missions have failed because they lacked this very quality. There are differences of nationality among our Lutherans which create prejudices that require the utmost care and tact to harmonize in our English missions, so frequently composed of persons from several of these nationalities. But these people are all Lutherans in doctrine and spirit. Hence the doctrines taught, the literature used in church, Sunday school or Luther League, the customs and usages introduced at the beginning should always be positively and uncompromisingly Lutheran. A church of such a type will always win, will gather a large flock of heretofore “scattered sheep.”

Second Sunday after Trinity. June 21, 1903.

Thy Neighbor as Thyself

(Matt 22: 34-40; Rom. 13: 8-10)

Biblical Topic reviewed by Rev. C. Armand Miller

Questions to be answered in brief papers: Why is love the great virtue? Why is love called a “new commandment”? What illustrations can you give of Christian love?

Lessons for our own lives: 1. *Love is the virtue-giving virtue.* Without it even supernatural gifts, pre-eminent insight, prophetic power, self-denying beneficence are nothing. (1 Cor. xiii: 1-3.) These things permeated by love, constitute ideal Christian character. Without it they have no worth. Subtract love, and what is left is an imitation of religion—as valueless as are all imitations. Add love to this remainder and you have true religion, the most precious thing on earth. So it is true that love is the greatest thing in the world, since its absence deprives virtue of its virtuousness, and its presence exalts all excellencies into graces. Is here a clue to the enigma of the apparent powerlessness and little worth of so much that seems to be our veriest Christian service? Is it lack of real love, love to God and love to our neighbor, in God, that makes our influence on our fellow men so small? Does the pastor work in the passion of divine love for souls, the Sunday-school teacher yearn over the children committed to her for instruction, the Leaguer

find this inspiration moving him in his study of the topics, his leading of the devotional meeting, his committee work? Or are all these workers doing what they do merely perfunctorily because it is the task assigned to them? Is duty the watch-word, not love? Is it law, not loving impulse, which is the keynote of our lives? Then, over all our falsely valued service God writes the inscription, “Sounding brass and tinkling cymbal,” “Nothing,” “It profiteth nothing”! God forbid that this should be His estimate on what we offer.

2. *Love brings emancipation.* What the law demands, if it is found in us, sets us free from law. Where there is love law no longer reigns. The law says, “Thou shalt,” but love says, “I will,” never “I must.” Law means slavery, but love means liberty. He who loves does the deeds of the law, but does them out of loving choice, not out of compulsion. If the deepest demand of the law, then, be obeyed we are out of the realm of law and in the freedom of the Christian man. Thus, the law drives us to Christ, in whom alone we are set free, and who alone can give us the Holy Spirit, through whom the love of God is shed abroad in our hearts. (Rom. v: 5.)

Third Sunday after Trinity. June 28, 1903.

The Reformation in Sweden

(II. Kings 23: 1-23)

Historical Topic reviewed by Prof. N. Forsander, D.D.

Augustana College, Rock Island, Ill.

Ansgar, the Apostle of the North, came in 830 as the first Christian missionary to Sweden, but its people were not Christianized until the close of the eleventh century. The Papal Chair did nothing for this work, but tried, however, to gain dominion over the Swedish Church when it was organized, and the pope partly succeeded in this. The Romish superstition grew worse and worse until the dawn of the Reformation appeared in Germany, and came therefrom to Sweden. The Swedish Church has, however, its own Reformation and development, and its first reformer was Olavus Petri.

Olavus Petri, born in 1493 at Orebro, studied first at the University of Upsala, which had been founded in 1477, but its activity was in 1515 discontinued, until it came forth as the principal university of the north by the influence of the Church Diet of Upsala in 1593. Olavus went therefore to Wittenberg, where he was matriculated in 1516. Here he studied for two years at the feet of Luther, whose preaching now made Olavus one of the ablest men in the art of expounding the Holy Scripture in an unostentatious manner. As Master of Arts he returned to Sweden, where

he was in 1520 ordained deacon and made chancellor of the Bishop of Strengnas, who together with many others was the same year beheaded by King Christian II. in the frightful massacre of Stockholm.

Strengnas now became the starting point for the Reformation in Sweden. Olavus lectured here on the Bible and got several attentive disciples, among them his younger brother Laurentius and the archdeacon Laurentius Andreae. These three men are the reformers of the Swedish Church. Olavus Petri had the faith and courage of Luther, Laurentius Petri followed more Melancthon, Laurentius Andreae had the talent of church government. Conspicuous among the defenders of the popish doctrine was Bishop Brask, who sent around in the realm the papal bull against Luther, and said: "Paul had better to be burnt than of each man known."

Gustavus Vasa had saved Sweden from foreign oppression, and was in 1523 elected King at Stregnas, where he met with the reformers and obtained some knowledge of the Protestant cause. He favored Protestantism because from the political view it was the more profitable religion to the country, and he appointed Laurentius Andreae his chancellor. Olavus Petri was made a preacher in Stockholm, and secretary of its city council. He exerted here a great influence, but preaching the Gospel faithfully he was often hailed with stones by a superstitious crowd, who in this manner would prove righteousness by works and not by faith.

Olavus Petri married in 1525 a pious lady. The cloisters were soon empty, and some of the monks went out afterwards as missionaries to Lapland, this being the first Protestant mission. Next year the Swedish version of the New Testament was published anonymously by Olavus Petri. Thereby the Reformation progressed, and the king sent then to the defenders of the papacy and to the reformers "Twelve Questions about the Evangelical and the Popish Doctrine." On behalf of the Romanists Dr. Galle replied, referring to the Roman traditions; but Olavus referred to the Bible, and had the replies of Galle, with his own replies and rejoinders, printed together.

These champions met in public disputation afterwards at the Diet of Westeras in 1527, where the king, by resigning the crown, subdued the popish clergy on the condition of his taking the government back again. It seemed to all that "the king's preachers had given good reason for their cause, and that they had not preached anything else than the Word of God." The diet resolved that a reduction should be made of church property, and "that the Gospel should be preached in its truth and purity." Without confirmation from Rome the king had, in 1528, his bishops-

elect consecrated by Bishop Petrus Magni, and was himself crowned by them. The coronation sermon was, however, delivered by Olavus Petri, who admonished the king to cause the pure Word of God to be preached everywhere in the realm. In connection with new evangelical resolutions enacted at the church assembly of Orebro, Olavus published, in 1530, his *Postil*, an unpretending but excellent book, which has been re-edited many times. Immediately followed his *Catechism* and his "Godly Songs." A few of these hymns are originals of Olavus; others are translations from Luther, and most of them are still used in the Swedish Church. This hymn book was further revised and enlarged by Olavus in 1536. To these books Olavus added in 1529 "Handbook for Divine Service," and in 1531 "The Swedish Mass, as Celebrated in Stockholm, with Reasons Why It Is Thus Celebrated." Both are evangelical, following in the main Luther's "Die deutsche Messe." Besides these Olavus published also many evangelical tracts.

Laurentius Petri now became Archbishop of Sweden and Olavus the chancellor of the king. But as the king acted arbitrarily against the Church, Olavus Petri and Laurentius Andreae opposed him boldly. By the influence of a foreign adventurer they both were in 1539 accused of high treason, and on the most miserable grounds condemned to death. The reformers were, however, pardoned; the king did not thirst after their blood but money, and his main purpose was to frighten his opponents to silence. Olavus, once more in favor with the king, was in 1543 appointed pastor of the principal church, "Storkyrkan," in Stockholm, and here he continued to preach until 1552, when he closed his life "after a Christian and edifying preparation and an express confession of his faith in Jesus Christ."

In the meantime the work of reformation progressed steadily. The whole Bible was in 1541 published in Swedish, and translated by the archbishop, Laurentius Petri, with the help of Olavus, Laurentius Andreae and others. This translation, with a few minor alterations, has been the Swedish authorized Bible until lately.

At the death of Gustavus Vasa, in 1560, the whole Swedish Church was truly reformed according to the Lutheran confession and usage by the faithfulness and moderation of the archbishop, Laurentius Petri. When he died in 1573 a Catholic reaction began under the king, John III.; but the men of the Council of Upsala, 1593, themselves true disciples of the first reformers, revived here their work and planted the Swedish Church for all coming times on a firm confessional Lutheran ground.

Junior Drill

[CORRESPONDENCE MAY BE ADDRESSED TO MRS. LAURA F. FRY, 1920 N. 7TH ST., PHILADELPHIA]

NOW that the Gospel story of our Lord's earthly life has reached its climax in the events of Passion Week and the Easter season, it will help us if we look back and review it as a whole, from the beginning. Please write and say how many of the following questions the children of your Junior League, or your Sunday-school class, or your family, can answer.

1. On the night when Jesus was born in Bethlehem, what did the angel say to the shepherds?

2. What was the song of the multitude of angels?

3. When the Babe was brought to the Temple in Jerusalem what did the aged Simeon say?

4. After He was taken back to Bethlehem, who came from far to visit Him?

5. Why was He then hurried off to Egypt?

6. What is the only event we know of His boyhood?

7. What do you know of the man by whom Jesus was baptized?

8. How does the scene at His baptism prove the Trinity?

9. What were Jesus' three temptations?

10. Where and how were His first disciples chosen?

11. Where did He work His first miracle?

12. What happened when He went to Jerusalem to keep His first Passover as the Messiah?

13. Whom did He meet on His way back through Samaria?

14. What second miracle did He work at Cana?

15. What was the miracle in Jerusalem at the next Passover?

16. What happened when He went to Nazareth, His own home?

17. What city did He now make the headquarters of His ministry, and what did He do when he first went there?

18. Tell of His visit to Nain, and of the storm on the Sea of Galilee.

19. What took place in the house of Jairus, and on the way thither?

20. How often did Jesus feed a multitude?

21. Did He ever walk on the water?

22. Describe His wondrous transfiguration.

23. Where and how did He pay His taxes?

24. Did the villages in Samaria kindly receive His visit?

25. Name all the Parables you know.

26. Who were Jesus' friends in Bethany, and what great miracle did He work for them?

27. Did Jesus ever foretell his own death?
28. What two events mark His passing through Jericho?

29. Tell the story of Palm Sunday.

30. When did He institute the Lord's Supper?

31. Tell of Gethsemane and how He was arrested.

32. Before what judges was He tried?

33. Repeat His sayings on the cross.

34. Describe the scene at His death and burial.

35. What happened early on Easter morning?

36. Name His resurrection appearances in their order.

37. What great commission did He give His disciples before He ascended into heaven?

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IN THE INTERESTS OF

The Lutheran Church and her Young People.

Edited by **E. F. Ellert,**

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Editorial

"Therefore we are buried with Him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

The Day of Resurrection! What a joyful day it has been to many who, coming out of the darkness and shadow of death, have arisen to life and have rejoiced in the promise that death shall not have the victory, but that through Jesus Christ we shall be conquerors and more than conquerors. We should be reminded of the resurrection not only on Easter Day, but every day, for, Luther says: "Our Lord has written the promise of the resurrection, not in books alone but in every leaf in springtime."

Many have recently confirmed their bap-

tismal vows and entered into communion with the Church, thereby promising to do all that their Lord asks them to do for Him in the advancement of His cause and in helping others to know of the way of life. So many forget the vow so soon after it is made. Beautiful are the words which an old pastor uttered to his new members at the confirmation service, and which one, who now old in years, remembers with delight. These may be helpful to others as well as to him, and we give them as he writes them: "And now, remember that you have entered this day into solemn relations from which you can never escape. These vows will remain on you through life. They will follow you to the bar of God, and in whatever world you may be fixed they will abide on you throughout eternity. You can never be again as you have been. You have committed yourself henceforth; you must be the servant of God. The eyes of the world will be upon you, and as you demean yourself so will religion be honored or disgraced. Let your conversation, therefore, be as becometh the Gospel of Christ. The Lord bless you and keep you."

It may be well to remind not only those who have recently been confirmed, but those who are longer in membership in the Church, that it is our duty not to stand still or go backward, but to progress. Many sit down and wait for something to do. One of our ministers has recently urged this duty in these words: "We do not lack opportunities for doing good half so sadly as we lack the disposition. Every day, every hour, every minute there is something we can do or say to make some one a bit happier. And it is the ones who are nearest to us and have done the most for us who are most deserving of our kindly favors. I might have a million dollars in the bank and not make anybody happier, and yet without the expenditure of a dollar there are a thousand things I might do to make this rather chilly world a lot more sunshiny."

The duty is upon each one to do his part in the Church. Much complaint is made because so many calls from so many directions

come for giving. A prominent business man in one of our large cities, an officer in one of its largest congregations, and blessed with money, gave last year \$50,000 to one special work in his church, and this year has renewed the gift. He does it as a churchman for his own Church on the principle that it is the duty of the Church to do the work, and he has expressed it in these words:

"If the Church did its duty we would have no use for many of the charitable institutions which exist to-day. The first object of the Church should be the salvation of souls, and we too often forget this. Benevolent institutions are highly desirable, but much of the work done by these institutions should be done by the Church."

And there is another side which few realize because they give their labor or their money grudgingly. Because it cannot be a large gift, or a big one, many hesitate to engage in any service, but our lesson is only well learned when we follow the Master in humble duty, knowing that whatever we do will have its blessing from Him, and our hearts will be satisfied with the thought that it is done in His name. Happy is the man or the woman who realizes what Lowell has so beautifully said:

Who gives himself with his alms, feeds three.
Himself, his hungering neighbor, and Me.

The study of the Bible is sadly neglected by some through lack of time, by others through lack of interest. It may be well to suggest to those who are slack in this respect the advice which a poor dying woman gave to her children: "A great treasure I have laid up for you—a very great treasure. Seek it, my children, in the Bible, and there you will find it." Following the advice of his dying mother one of those children, Bartholomew Ziegenbalg, heard the call to go and tell others of the great and good Saviour, and to that mother's influence we owe the work of the first Protestant missionary in India.

If you are a Christian how does your work prove the great fact? True work is for the love of Christ.

Publishers' Column.

The new number of the Luther League Topics for the quarter beginning June 1 will be ready to mail to subscribers on May 15. If your subscription has expired, or you intend to introduce the Topics in your League, order at once so as to be sure of your supply in time. The edition of the last number of the Topics is entirely exhausted, and some who ordered too late had to go without them. Prices are as follows:

25	copies	one	quarter,	.50;	one	year,	\$1.75
50	"	"	"	1.00;	"	"	3.50
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Subscribers to the Topics will find the REVIEW a great help in the study and preparation of the Topics for their meetings. It would be well to have your League subscribe for ten or more copies so as to get your members acquainted with the League outside of your own congregation. It will not only be helpful to them for the Topics and other information they will get, but it will also be encouraging to them to know that they are a part of the grand army of Lutheran young people in this country.



This month there will be three State conventions. South Dakota League at Dell Rapids on May 12-14; Minnesota at Northfield, May 18-19; Ohio at Van Wert, May 20-21. What will these Leagues do to help increase the subscription list of the REVIEW? Many Leagues will be represented at these conventions who have done little or nothing to support the official organ of the Luther League of America. We hope they will be interested and send us a club at once. Convention prices still prevail, and can be had of our representatives at these meetings.



A great many Leagues are now using the Luther League Hymnal, and we note with pleasure the announcement on programmes of District Leagues, "Luther League Hymnal used." This demonstrates that our members are alive to the fact that this is an excellent book for use at their meetings, and they are encouraging the use of it. Do you use it in your League? If not it is a good time to introduce it. Another new edition is now being prepared by the binder, the second thus far this year. We will gladly take your order and fill it as soon as the books are received.



Do you need badges? Many who are not members of our denomination have pronounced the Luther League badge the prettiest badge they ever saw, and when we an-

swer "Yes, and it is full of meaning," their admiration grows and they inquire, what does it stand for. The beautiful words that Dr. Luther gave to this, his "coat of arms," has made many friends for it. A nurse in one of our hospitals recently ordered a badge, and a few days later we received an order for three more. She said, "Three of the nurses with me in this hospital admired my badge so much that they asked me to send and get one for each of them. They are all Lutheran girls."

Orders for badges, hymnals, booklets, subscriptions, etc., etc., should be addressed to LUTHER LEAGUE REVIEW, P. O. Box 876, New York City.

— A pastor says: "The paper is more attractive every year, and if only our young people could see how much they could learn by reading it, I am sure they would appreciate it. I think the calendar is very instructive."

Book Reviews

BIBLE LITERATURE; AN INTRODUCTORY VIEW OF THE BIBLE AND ITS BOOKS. By J. A. W. Haas, D.D. Pp. 235. \$1. General Council Lutheran Publication House, Philadelphia.

Within the brief compass of these pages there is presented a summary and bird's eye view of each of the books of the Bible, in the order they hold in our English Bible. The questions of author, style, purpose, central idea, content, &c., are stated and positively answered. A summary statement closes each chapter, giving the main spiritual truths of the book under consideration. Several practical lessons are also briefly noted. The work has been admirably done, and the positions taken are wisely conservative throughout. Where matters of discussion that have become widely public are encountered, strong reasons are given in foot notes for the more conservative view.

This is the concluding volume in the Graded Sunday School Lesson Course of the General Council. It is but frank to say that it will rarely be used in Sunday schools, for it is beyond such schools by the very nature of its subject. The limitations imposed by the attempt to adapt it to a course of 52 lessons in more or less harmony with the Church year have also very evidently hampered the author. Sometimes also the necessity for brevity leaves statements a bit unclear. Aside from these features, it is a book of permanent value that will find a welcome from many a student of the Bible, because of its summary character, its conciseness, its wisdom, its knowledge of the wide literature upon the subjects, its devout Christianity. It will be an invaluable aid also in that coming day when America's religious instruction shall be more than what the Sunday school can offer. It is well that its title and its cover do not devote it to Sunday schools, but to the "General Reader," and to "Schools and Colleges." For them it holds a high place.

THE VERDICT OF THE MONUMENTS. By Rev. George Flnke. Pp. 71. Paper, 25 cents; cloth, 40 cents. Pilger Buchhandlung, Reading, Pa.

This book shows, briefly and compactly, that the monuments recently discovered in the Bible lands prove that the faith of all ages in respect to the historical truth of the Bible has not been mistaken.

STUDIES IN THE BOOK: OLD TESTAMENT. First Series. Exodus. By Prof. R. F. Weidner, D.D., LL.D.; pp. 59; 50 cents. Fleming H. Revell Company, Chicago, New York and Toronto.

CHRISTIAN LIBERTY. By Martin Luther; pp. 56; 10 cents; \$1 per dozen; \$7.50 per hundred. Lutheran Publication Society, Philadelphia. This is well known as the cream of Luther's writings, and the handy translation here offered so cheaply should be read by every Christian.

THE AMERICAN STANDARD EDITION OF THE REVISED BIBLE IN PULPIT AND PEW. An address by Rev. D. G. Wylie, Ph.D., D.D., Scotch Presbyterian Church, New York. Copies on application.

THE FIRST PAGE OF THE BIBLE. By F. Bettex. Translated from the German by W. R. 20 cents. German Literary Board, 412 S. Central avenue, Burlington, Ia. Bettex is well known in Germany as a scientist and as a Christian. This is a translation of one of his favorite brochures. It strongly defends the traditional views.

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Our Churches and Institutions

IN SOME OF THE LARGE CITIES

New York

— On Easter Sunday a handsome memorial window was unveiled in St. James' Lutheran Church, New York, Rev. Dr. J. B. Remensnyder, pastor. It is a memorial to Dr. Franz Reisinger, who died in 1866, and was presented by his son.

— Sister Jennie Christ, formerly head sister of the Lutheran Deaconesses Mother-house of the General Synod at Baltimore, has been called for service in the parish of the Church of the Atonement, Rev. Fred'k H. Knubel, pastor, and has already assumed the duties. On Sunday evening, May 17, she will be publicly installed, Revs. G. U. Wenner, D.D., and J. B. Remensnyder, D.D., participating in the services.

Brooklyn

— The cornerstone of a new Norwegian Lutheran Deaconess Home and Hospital was laid recently at Forty-sixth street and Fourth avenue. The occasion marked the fourteenth anniversary of the opening of the building now in use, as well as of the reception into the Order of Norwegian Deaconesses of Sister Mathilde Madland, now Sister Superior. Plans of the new home and hospital contemplate two wings on the Fourth avenue side, besides the main structure, and as demands increase it is purposed to inclose the quadrangle.

— The congregation of Grace English Lutheran Church dedicated its new building at Bushwick avenue and Weirfield street, Sunday afternoon, May 3. The pastor is the Rev. C. F. Intemann. Ex-Mayor Charles A. Schieren of Brooklyn, who advanced the money for the purchase of the property, made the principal address.

Philadelphia

— The April meeting of the Lutheran Social Union was held at the New Century club rooms, Tuesday evening, April 21. The following invited guests delivered addresses: George B. Cromer, LL.D., president of Newberry College, Newberry; Rev. J. N. Anspach, D.D., of Williamsport, Pa., and Rev. William J. Miller, of Greensburg, Pa.

— In St. Matthew's Church, Rev. Edwin Heyl Delk, pastor, the Common Service has been introduced as the regular church order. A handsome memorial, brass cross, vases and book-rest have been added to the reredos.

— St. Paul's, Glenside, has called a pastor, Rev. A. Bredenbek, and has adopted plans for a chapel, to be constructed of stone, at a cost of about \$5,000.

— Lester Sunday school, which was organized about a month ago, has an enrollment of 100. Including \$150 given by the Lester Piano Company, the citizens have raised a chapel fund of \$500. The Lester Land Company is also deeding them a lot for church purposes.

— Rev. Joseph A. Seiss, pastor of the Evangelical Lutheran Church of the Holy Communion and president of the Mount Airy Theological Seminary, has celebrated his eightieth birthday. Dr. Seiss is still in the active performance of the pastoral office, which he has filled for sixty-one years.

Chicago

— The Swedish Evangelical Lutheran Immanuel Church, the oldest Swedish church in

Chicago, celebrated its golden jubilee recently. The congregation numbers over 2,000, and the Sunday school has 1,500 pupils. In the fifty years of its existence the church has had only two pastors. An album engraved in gold and silver lettering and containing a history of the church will be sent to King Oscar of Sweden, who caused collections to be made in the churches of that country to aid in rebuilding the first edifice, destroyed in the Chicago fire.

— Grace Church has called Rev. H. M. Bannen, of Rockford, to succeed Dr. W. S. Hinman, lately deceased. The pulpit is being supplied by the local pastors.

— Rev. D. P. Heltzel was installed at Ravenswood the evening of March 19, the addresses having been given by Rev. H. M. Bannen and F. W. Meyer. The different missions are all in an encouraging state of growth.

Washington

— On Sunday, March 22, the remodeled edifice of St. John's Church, Rev. George Brodthage, pastor, was rededicated. The act of consecration was performed by the pastor, assisted by other pastors of the city. The work done on the building, at a cost of about \$8,500, makes it practically a new one. The front is of light brick and stone, with two towers and handsome stained glass windows. The interior is finished in quartered oak and the walls beautifully decorated. It is heated by steam and lighted by electricity.

San Francisco

— Rev. Hermann Gehrcke, President of the California Synod, has organized a flourishing church on the north side, where there is a large German Lutheran element, but no church near them. He has done the work in addition to the care of his own parish. It is now ready for a pastor to take charge and carry forward what has been so well begun.

Pittsburg

— The St. Paul Church of Vandergrift Heights, Rev. George Beiswanger, pastor, laid their cornerstone on March 28, Rev. G. M. Heindel, D.D., of Leechburg, preaching the sermon.

— Rev. J. A. Singmaster, D.D., of the Gettysburg Theological Seminary, within the last three months has secured on the territory of the Pittsburg Synod \$15,000 for the debt fund.

— The fifteenth anniversary of Mt. Zion Church, Rev. C. P. Wiles, pastor, was celebrated March 15.

Allegheny

— Bethel Church, Rev. C. B. King, pastor, has cancelled its debt of \$8,000.

— Mr. Wm. Pore gave \$1,000 recently toward the liquidation of the Gettysburg Seminary debt.

Cincinnati

— The Walnut Hills Church has been made most attractive with improvements amounting to \$1,500. The Sunday-school room and the main auditorium have been tastefully decorated and relaid with new carpet. The new pastor, Rev. Dana C. Johnson, begins his work the first Sunday of May.

Buffalo

— The St. John's Congregation will celebrate its seventieth anniversary, commencing on

Trinity Sunday, June 7, and continuing several days. On Sunday evening they expect to have a union service of all the Lutheran churches in Buffalo. During the celebration they expect to have addresses given by five ministers, who are sons of the congregation, namely, Rev. T. H. Becker, of Buffalo; Rev. Henry Reiman, of Oil City, Pa.; Rev. Long, of Richmond, Ind., and Rev. Strasburger and Rev. Lehman, of Buffalo. This congregation was organized February 10, 1833.

Omaha

—Rev. M. L. Melick has accepted a unanimous call to the Grace Lutheran Church, made vacant by the resignation of Rev. Luther M. Kuhns. Rev. Melick closed his work at Fort Madison, Ia., April 30, and began the work in Omaha May 1.

New Haven

—The annual Easter offering this year at Trinity Lutheran Church was \$358.25. On Palm Sunday fifty-seven were confirmed by the pastor, Rev. J. A. Timm.

—The First English Lutheran Church recently purchased the property of Hope Baptist Church on Lawrence street.

Dayton

—The congregation of the First Lutheran Church, Rev. D. F. Garland, pastor, at a recent special meeting decided to accept the offer of \$130,000 for its church property on Main street, and as soon as new location and plans are decided upon, will erect a new church.

Charleston

—St. Johannes Lutheran Church has extended a unanimous call to Rev. Charles Koerner, of Meadville, Pa., as the successor of the late Rev. Karl Boldt.

MISCELLANEOUS

—The Lutheran Church at Athens, N. Y., Rev. G. B. Hiller, pastor, one of the oldest churches on the Hudson between Albany and New York City, will celebrate its two hundredth anniversary June 11. Rev. Dr. Alfred Hiller and Rev. Dr. C. H. Travers have been requested to make the historical addresses.

—The congregation of St. John's Lutheran Church at Lockhaven, Pa., Rev. D. E. Rupley, pastor, has accepted the generous offer of Andrew Carnegie to pay one-half the cost of a pipe organ, and has also decided to make important repairs to the church.

—Grace Lutheran Church, Rock Island, Ill., has paid \$5,000 on its debt. It was accomplished by the congregation accepting the offer of Dr. A. W. Williamson to subscribe \$1,000 if they would gather \$4,000.

—The church at Los Angeles, Cal., Rev. H. J. Weaver, pastor, has succeeded in becoming free from all interest-bearing debts.

—Bethany Church, Duluth, Minn., is to erect

a new church building. The entire cost will be between \$18,000 and \$20,000. It will be built of brick and is to have a seating capacity of 1,000.

—Rev. F. W. E. Peschau, D.D., confirmed forty-five on Good Friday, and added some other members to the St. Jacob's Lutheran Church, at Miamisburg, Ohio, giving it a membership of 777, and the Sunday school numbers 638 scholars.

—At a meeting at York of representatives of all the boards and benevolent agencies of the General Synod of the Lutheran Church in the United States it was decided to establish a twentieth century benevolence fund for all objects of the Church. Every Lutheran connected with the General Synod is to be asked to give one cent a day for a period of one year. From the 250,000 Lutherans in the Synod it is expected to raise nearly a million dollars.

—The directors of Wittenberg College, in session April 16, elected Prof. Chas. G. Heckert, D.D., Professor of English and Logic in the college, as president of that institution, succeeding to the position made vacant by the death of President Ruthrauff.

—The trustees of Luther College, Decorah, Ia., are arranging to build a needed addition to the present gymnasium. It will also provide for a large auditorium to seat 3,000 persons.

—James W. Munn, Division Passenger Agent for the Northwestern, after 18 years of railroad service in Omaha, left the city the first of the month for Chicago to accept a better position in the office of General Traffic Manager Kniskern of the Northwestern system. Mr. Munn began his career in the Omaha office of the general agent of the Northwestern, where he remained five years. He then was promoted to the position of chief clerk of the general passenger department of the Fremont, Elkhorn & Missouri Valley, which he held until a few months ago, when the Northwestern and Elkhorn managements here were consolidated and the office of general passenger agent, held by J. A. Buchanan, abolished. Mr. Munn then was given another promotion, that of division passenger agent. It is this office he leaves to go to Chicago.

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Luther League

Conducted by I. S. RUNYON

SEND IN THE NEWS.—Under this heading we aim to give the fullest reports possible of all District and Local leagues. Secretaries and other officers are earnestly solicited to send in reports and items of news promptly.

Luther League of America

Organized at Pittsburgh, Pa., October 30 and 31, 1895, by delegates representing State, District and individual organizations from twenty different States in the Union and the District of Columbia.

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Luther League of America

Guarantee Fund for the Support of the General Secretary.

The Finance Committee of the Luther League of America has issued the following appeal to the friends of the League of America. We publish it in this column for the information of the League in general and with the hope that it may meet with a response from some friends of the League who may not be reached by the Finance Committee.

Any person willing to become one of the guarantors of this fund will please send his name, address and the amount of his pledge to F. A. Hartranft, Esq., Chairman of the Finance Committee, 1215 Stephen Girard Building, Philadelphia, Pa.

PHILADELPHIA, January 1, 1903.

To the Friends of the Luther League of America:

It is imperative for the League to have a General Secretary in the field. A man has been secured, and we believe that the larger part of his compensation and expenses can be provided for out of the general revenues of the Luther League of America and the LUTHER LEAGUE REVIEW. But it has been thought best for the satisfaction of the General Secretary and all concerned that his compensation be assured in advance.

The Executive Committee proposes to provide a Guarantee Fund of \$1,000, to be called for only in the vent of the other revenues proving insufficient, and then only in the proportion of the amount guaranteed by the subscribers to the amount of the deficiency.

We earnestly appeal to you as a friend of the League to assist us in raising this Guarantee Fund at as early a date as possible. The following have already subscribed:

E. F. Eilert, New York City.....	\$50.00
Wm. C. Stover, Philadelphia.....	50.00
John F. Dinkey, Rochester, N. Y.....	50.00
Rev. Chas. L. Fry, Philadelphia.....	50.00
Frank A. Hartranft, Philadelphia.....	50.00
Rev. L. M. Kuhns, Omaha.....	10.00
William H. Koenig, Omaha.....	10.00

Paul W. Kuhns, Omaha.....	10.00
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Finance Committee.

Please address reply to chairman.

NEW YORK STATE

New York City

—The fifteenth anniversary celebration of the Luther League of New York City was held on Friday evening, April 24, at St. Mark's Church. The usual gathering of faithful ones were in attendance. Rev. G. C. F. Haas, D.D., pastor of St. Mark's Church, extended a hearty welcome to the League. He said that St. Mark's was one of the first to unite with the League, and he rejoiced that they are still in the ranks. He likened the celebration to a crystal wedding anniversary, and found several points of similarity. The societies were bound together these many years hand to hand, heart to heart, in pleasure and in tribulation. His explanation of the formation of the crystal and its reflecting qualities beautifully illustrated the development and progress of the League. President Runyon's response was also in the crystal vein. Mr. E. F. Eilert's address was on the League's "Retrospect." He said that reminiscences are pleasant when lined with roses and perfume; but that he must also speak of the thorns and thistles along our pathway. He referred to the beginning in 1887 in St. John's rooms, when a delegation from St. Peter's submitted the proposition to form a central association. This was accomplished April 19, 1888. He read the minutes of the first meeting and a list of the first delegates, and exhibited a copy of the first monthly journal (the present LUTHER LEAGUE REVIEW). The present form of the League was little realized as a development in those days. A knowledge of the Lutheran churches of the city was then very limited. He completed his retrospect with a list of the presidents of the League, viz.: 1888-1890, Andrew Busch; 1891-92, W. H. Steinkamp; 1893-94, J. Louis Schaefer; 1895-96, Fredk. H. Huber; 1897-98, Geo. D. Broschen; 1899-1901, Fred. H. Wefer; 1902-03, I. S. Runyon. President Runyon in introducing the next speaker, mentioned the present. He said: "We now know each other, and are face to face with a comprehensive object. We are seeking to become intelligent Christians, and thus protect ourselves from foes, some of whom are among our own number—the wolves in sheep's clothing. We must be first indoctrinated, then intelligent

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and industrious workers." Rev. Chas. L. Fry, of Philadelphia, literary secretary of the Luther League of America, spoke on the "Introspect and Prospect" of the League. He said in part: "Our denomination gained its strength from the mighty value set upon the individual while others depended upon swaying the people in great masses. Formerly young people's societies laid chief stress upon their strength in counting the masses; but a decided change has taken place. They are now dealing with the individual, whose immediate needs are studied. This procedure is a downright revolution in this country among other denominations. Catechetical instruction with us has always been our strength. Others are learning that the intensive is the only basis for the extensive, dealing with those who *do care*—going back to first principles. Jesus began, not by seeking great multitudes; but he called Andrew and John and taught them, unfolding to them His great work, and they followed Him. Andrew brought Peter to Jesus; John wrote those wonderful books in the New Testament accredited to him. The great danger of the present day is to lower the standard of quality in order to catch the quantity. There may be present only two members from some of the Leagues. Do not be discouraged—they may be an Andrew and a John. There are few men who *care*. The day is coming when we will devote ourselves to the few."

—On Thursday evening, April 23, the Luther League of St. James' Church, Rev. Dr. J. B. Remensnyder, pastor, gave the newly confirmed members of the church a reception. All the class except one were present. There were several literary and musical numbers contributed by members of the League and refreshments were served.

—The Luther League of the Church of the Atonement received the newly confirmed on April 23. President Velten greeted them and expressed the hope that quite a number would become members of the League.

—In connection with the celebration a dinner was given at the Marlborough Hotel, Broadway and Thirty-sixth street, on Monday evening, April 27. About 100 covers were laid. There were representatives from the New Jersey State League and the Brooklyn District League. President of the League I. S. Runyon acted as toastmaster, and the speakers were Rev. John A. W. Haas, D.D., Rev. C. Armand Miller and Mr. Fred. H. Wefer. The spirit of genuine Christian fellowship prevailed, and a tone of seriousness befitting the occasion pervaded the humor that was allowed to contribute its share to the enjoyment of the guests.

Brooklyn

—The lecture "Sunset on Mont Blanc," by Emil Koester, under the auspices of the Luther League of Brooklyn, at the Church of the Reformation, April 20, was well attended. Mr. Koester described in detail his trip up the sides of the majestic Alps, and of his fifteen weeks' sojourn upon them. In part he said: "The sunset at the crest once seen is never to be forgotten. Words can scarcely picture the beautiful, awe-inspiring grandeur. The shadows leaping across from peak to peak, the rays of the setting sun transform snow-capped summits from silvery light in richest gold and deepest blue and green just as the queen of the night and myriad stars appear on the scene outlining those heights in solitary grandeur. The snow-capped mount becomes icy and the traveler must hasten down. Mr. Koester in closing dwelt upon the thoughts awakened at the greatness and glory of the Creator and limitations of man. The May meeting of the Brooklyn Central will be held at St. Stephen's Church, Vanderveer Park, on May 18.

Rhinebeck District

—The twenty-sixth convention of the Rhinebeck District Luther League will take place in St. Luke's Church, Valatie, Rev. U. H. Graves, pastor, on Wednesday, May 6. There will be morning, afternoon and evening sessions. Among the speakers will be Rev. H. Douglas Spaeth, Albany, and Rev. P. W. Koller, Hudson. At the evening session Mr. E. F. Eilert will deliver an illustrated report of the National League Convention at St. Paul.

Albany District

—The annual meeting of the Luther League of the Church of the Redeemer, Albany, Rev. H. Douglass Spaeth, pastor, was held on April 27. The reports of the retiring officers showed the League to be in a very prosperous condition. The following officers were elected: Pres., Fred. W. Schwartz; vice-pres., Miss Minnie D. Lehmann (re-elected); sec., Miss May Stafford; treas., Miss Grace Woods (re-elected). President Schwartz will appoint his standing committees at the next regular meeting.

Buffalo Central

—The Luther League of Buffalo has elected Rev. J. L. Sibole president in place of Mr. Edwin F. A. Kurtz, who resigned on account of other duties.

—A pleasant reception to the newly confirmed members of the Church of the Atonement, Buffalo, Rev. T. W. Kretschmann, pastor, was given by the Luther League on Monday evening, April 13.

NEW JERSEY

—Rev. R. A. Hafer has organized a Junior Luther League in the church in Jersey City of which he is pastor.

CONNECTICUT

—On April 13 the Luther League of German Trinity Lutheran Church, New Haven, received nineteen new members from this year's class of newly confirmed members. On April 16 the League held the annual reunion of the confirmed

at Warner Hall. About 230 attended and enjoyed the evening. The programme consisted of orchestral, vocal and instrumental music, and recitations and addresses by ex-presidents F. W. Dietler, Fred Fricke, August Ockert, Carl Speh and Alex. Timm. The reunion was opened by a short address of welcome by the president of the League, Wm. Kutscher. At the close of the entertainment refreshments were served.

—The Young Peoples' Society of the Emanuel German Lutheran Church will give an entertainment on Wednesday, April 29, at Turn Hall.

—On Monday, April 20, the Young People's Society of the First English Lutheran Church presented "The Deestrick Skule" at Polar Star Hall. A large number were present and a good sum was realized.

PENNSYLVANIA**Reading Central**

—The Luther League of Reading met in convention at Birdsboro, April 16, holding morning, afternoon and evening sessions.

—In the First Lutheran Church, Annville, Rev. G. H. Gerhart, pastor, a Junior Luther League of thirty-three members has been organized.

—On April 15 the Luther League of Bethany Lutheran Church, West Reading, gave the newly confirmed members of the church a reception. A pleasing programme, chiefly musical, was presented. Mr. Jacob S. Heft, president of the League, made an address on "On the Relation of the Luther League to the Newly Confirmed Church Members," and Paul M. Reid, one of the new members, made a response. The second annual service in memory of members who have died was held in April.

—The first steps have been taken toward the organization of a Luther League in Grace Lutheran Church, Shillington, Rev. F. F. Buermyer, pastor. The following officers have been elected: Pres. Mr. A. A. Leibold; sec., Mrs. F. W. Bitting; treas., Mr. J. R. Naugle; organist, Mrs. Sallie Leinbach. The church will dedicate its new house of worship on May 10.

Gettysburg and Washington

The battlefield of Gettysburg, and the National Capital in all the glory of its spring freshness, are attractions so alluring that few would feel like refusing to visit them. It is to place these two attractions within easy reach of every one that the Pennsylvania Railroad Company announces a tour over the interesting battlefield, through the picturesque valleys of Maryland, and an entertaining stay at Washington.

The tour will leave New York 8.00 a.m., and Philadelphia 12.20 p.m., Saturday, May 23. In charge of one of the company's tourist agents, and will cover a period of six days. An experienced chaperon, whose especial charge will be unescorted ladies, will accompany the party throughout. Round-trip tickets, covering transportation, carriage drives and hotel accommodations, will be sold at the extremely low rate of \$22 from New York, \$21 from Trenton, \$19 from Philadelphia, and proportionate rates from other points.

For itineraries and full information apply to ticket agents: Tourist Agent, 263 Fifth avenue, New York; 4 Court street, Brooklyn; 789 Broad street, Newark, N. J.; or address Geo. W. Boyd, Assistant General Passenger Agent, Broad Street Station, Philadelphia.

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Lancaster Central

—On Thursday evening, April 16, 1903, the Luther League of Trinity Lutheran Church, of Lancaster, Pa., tendered the thirty-eight recently confirmed members a reception. Each new member was distinguished by a small yellow bow, the League Colors. An orchestra enlivened the evening with music. Refreshments were served and a social time was enjoyed.

Upper Lehigh Valley Central

—The eighteenth semi-annual convention of the Central Luther League of the Upper Lehigh Valley will be held in St. Paul's Lutheran Church, Weissport, Rev. Edgar P. Xander, pastor, Tuesday and Wednesday, May 12 and 13, 1903.

Northeastern Central

—The twenty-first semi-annual convention of the Northeastern Central Luther League met in Christ Lutheran Church, Wilkes-Barre, April 21. There were three sessions, and about seventy-five delegates were present. The officers elected were as follows: Pres., P. Walter Banker, Wilkes-Barre; vice-pres., William Langdon, Scranton; rec. sec., Miss Grace Gerlock, Scranton; cor. sec., Miss Anna Creter, Wilkes-Barre; treas., Miss Josephine Rohrwasser, Scranton. Rev. A. L. Ramer, of Scranton, and P. W. Banker, of Wilkes-Barre, were elected as delegates to the State convention, which will be held at Reading in the fall. There were four interesting topics discussed during the day. First, "Methods of Work for Local Leaguers," on which a paper was read by George Hutter, League of St. John's, Wilkes-Barre. Second, "Memorizing Scripture," paper by John Greiner, League of Zion's Church, Scranton. Third, "The Multitudes: How to Reach Them," address by Rev. J. A. Bender, Pittston. Fourth, "The League as a Working Factor in the Mission Work of the Church," paper by F. W. Faux, League of St. James, Hobbie. Considerable discussion followed each topic. At the evening session Rev. H. A. Kunkle, of Scranton, gave an address, entitled "The Lord's Day and Its Observance." Rev. A. L. Ramer, Ph.D., Scranton, delivered an address on "The Catechumens: How to Interest Them in the League." The services closed with the Luther League Rally Hymn.

MARYLAND

—Initial steps have been taken to organize a Luther League in Messiah Lutheran Church in East Baltimore.

SOUTH CAROLINA

St. Andrew's League, composed of young men of St. Andrew's Church, Charleston, which was organized on Easter Monday, has a large membership and has begun its existence under favorable auspices.

OHIO

—The Ohio State Luther League will hold its convention this year at Van Wert, Rev. I. D. Worman, pastor, on May 20 and 21. The program is now in process of preparation, and it is hoped that the convention will be as largely attended as it should be.

—A Luther League is contemplated in the Lutheran Church at Franklin, Warren County.

—The organization of the Springfield District Luther League has been completed with a membership of nine societies. The first rally was held May 1.

—The Junior League of our Church at Mi-

amisburg, Rev. Dr. Peschau, pastor, recently raised a nice sum for Rajamundry Mission in India.

—A reception was given to the newly confirmed of Calvary Lutheran Church, Chilli-cothe, Rev. George H. Schnur, pastor, under the auspices of the Luther League, on Monday evening, April 13, which date also marked the third anniversary of the organization of the church.

—A new Central Luther League was organized in St. Paul's Church, Lima, Rev. F. P. Bossart, pastor, on April 16. The call for this preliminary convention was sent out in March by the League of St. Paul's congregation, and in response eighteen delegates, representing six Leagues, met and organized the "Lima Central Luther League." The officers chosen are as follows: Pres., Rev. F. P. Bossart, Lima; vice-pres., Rev. J. H. Culler, D. D., Wapakoneta; sec., Mr. Reimund, Findlay; treas., Miss Ferguson, Van Wert. At the evening session Hon. I. S. Molter, of Lima, delivered a spirited address on "Twentieth Century Lutheranism;" Rev. I. D. Worman, of Van Wert, spoke enthusiastically about "The Coming State Convention," which is to be held in his city; and Rev. W. G. Dressler, of Findlay, delivered the closing address upon the vital theme "Work of the Luther League In and For the Congregation."

—Rev. Herman Boezing, pastor of St. Matthew's congregation, Toledo, was presented with a student's lamp that is distinctively a work of art by the Luther League on the occasion of his birthday. The Ladies' Aid Society gave him a silk robe, and many individual friends remembered him.

INDIANA

—In the Lutheran Church at Uniondale, Rev. M. R. Mohler, pastor, a Luther League has been organized with twenty-six members, most of whom were recently confirmed. The Topics are used, and very interesting meetings are the result. In another church of the same parish a League is contemplated, and a Junior is also a possibility.

ILLINOIS

—The Luther League of Trinity Norwegian Lutheran Church, Chicago, is urging its members to intelligent and systematic activity in the church. A card setting forth seven specific ways of helping in the work has been circulated. A missionary meeting was held on Wednesday, April 1. The subject was "Africa."

Tours to the Pacific Coast

For the General Assembly of the Presbyterian Church, at Los Angeles, Cal., May 21 to June 2, the Pennsylvania Railroad Company will run three personally-conducted tours to Los Angeles and the Pacific Coast. These tours will leave New York and Philadelphia May 12 and 13. Tour No. 1, covering twenty-four days, \$134.50 from New York; \$132.75 from Philadelphia. Tour No. 2, covering forty-three days, including Yellowstone Park, \$253 from New York and \$251.25 from Philadelphia. Tour No. 3, covering thirty days, including Grand Canyon of Arizona, \$159 from New York and \$156.75 from Philadelphia. Proportionate rates from other points. Arrangements may be made to return independently on Tours No. 1 and No. 3.

Special Pullman trains will be used, and the services of a tourist agent, chaperon, baggage master and official stenographer will be provided on each train.

For itinerary giving rates and full information apply to Tourist Agent, 263 Fifth avenue, New York City, or Geo. W. Boyd, Assistant General Passenger Agent, Broad Street Station, Philadelphia, Pa.

IOWA

—The *Sioux City Journal* published in its issue of April 26 the following: "At a mass meeting at St. Peter's Norwegian Lutheran Church last evening 800 representatives of the Luther Leagues of all the Lutheran churches in Sioux City and vicinity voted to organize a Central Luther League in Sioux City, into which all the Luther Leagues within a radius of forty miles will be united. The impetus for this new organization came largely from Rev. Luther M. Kuhns, of Omaha, general secretary of the Luther League of America, who made a stirring address on the work of the League, and urged the members of the local organizations to band together for mutual aid and co-operation in their work among the young people of this vicinity.

Martin C. Johnson, president of the Luther League of the St. Peter's Norwegian Lutheran Church, who presided, and John Neilson, of the Swedish Augustana League, secretary, were authorized to call a meeting to complete the organization of the Central League at some time in the near future.

"The Work of Young Lutherans" was the subject of a talk by Rev. J. F. Sponseller, of the Lutheran Church at South Sioux City. Rev. Luther M. Kuhns, the general secretary of the Luther League of America, made a strong address upon the success of the League all over the country, and paid a tribute to its value to young people of the Lutheran churches. Great enthusiasm was displayed by the large number of people in attendance at the meeting, and its leaders were greatly pleased."

—The *Herald*, Council Bluffs, published the following in its issue of April 15: "Rev. Luther M. Kuhns, formerly pastor of the Grace Lutheran Church in Omaha, but now general secretary of the Luther League in America, will speak in the interests of the League on Wednesday at 8 o'clock p. m., in St. John's English Lutheran Church, corner of Willow avenue and Seventh street. The Luther League is formed by the union of all young people's societies of whatever name in nearly all the general branches of the Lutheran Church in America. The Swedish, Danish and English Lutheran churches of the city will unite in the services Wednesday evening. Rev. Kuhns is a forcible speaker and is full of enthusiasm in his work. Good music will be furnished for the occasion."

MINNESOTA

—The Luther League of the State of Minnesota will hold its fifth annual convention at St. Olaf College, Northfield, Minn., May 18 and 19, 1903. The General Secretary, Rev. Luther M. Kuhns, will deliver the address at the rally, taking for his subject, "Wanted Christians that Mean it."

Twin City Central

—On April 16 the Twin City Luther League held a rally meeting at Memorial Lutheran Church, St. Paul, Rev. A. J. D. Haupt, pastor. Rev. Dr. P. M. Wahlstrom, president of Gustavus Adolphus College, St. Peter, was the speaker of the occasion. A similar rally was held April 24 in Bethlehem Norwegian Lutheran Church, Minneapolis. Prof. J. M. Kildahl, of St. Olaf's College, Northfield, delivered an address on the subject, "What Has the Church a Right to Expect of the Young People?" The tenth convention of the Twin City Central will be held May 4 in St. James' Lutheran Church, St. Paul.

Red River Valley Central

—The ninth semi-annual convention of the Red River Valley Central Luther League was held in St. Mark's English Lutheran Church, Fargo, N. Dak., March 11 and 12. The first session opened Wednesday morning with devotional service, conducted by Prof. W. P. Rognlie. In the absence of the pastor, Rev. J. A. Zeedel, who was prevented from being present on account of sickness, a short address of welcome was given by Prof. E. D. Busby. This was followed by responses from the following delegates: Rev. J. A. Ofstedahl, Rev. J. M. O. Ness, Prof. W. P. Rognlie, Miss Josephine Amundson, Mr. O. N. Brevig, Mr. Henry Rustod, and the president, Rev. Prof. R. Bogstad. The committee on credentials reported thirty-four delegates in attendance. The following were elected as officers: Pres., Rev. Prof. R. Bogstad, Concordia College, Moorhead, Minn.; rec. sec., Miss Josephine Amundson, Crookston, Minn.; cor. sec., Prof. E. D. Busby, Concordia College; treas., Mr. J. O. Hertsgaard, Kindred, N. Dak. "Lutheran Education" was the general subject for discussion at the various sessions, and was presented under the following sub-divisions: 1, "In the Home," Mrs. R. Bogstad, Moorhead, Minn.; 2, "In the Sunday School," Mr. J. F. Paul, Gross, Fargo, N. Dak.; 3, "In the Parochial School," Prof. K. Lokensgaard, Madison, Minn.; 4, "In the Academy and College," Rev. Oluf Glasoe, Knox, N. Dak.; 5, "In the Seminary," Rev. A. Ofstedahl, Fertile, Minn. The convention closed Thursday evening with an inspiring lecture by Rev. A. J. Haupt on "The Lutheran Church of To-day and of To-morrow." All the sessions were well attended, especially by the young people, of whom Concordia College furnished a great number. The papers and discussions were listened to, not only with close attention and interest but with great profit. Anthems and songs were furnished by the choir of Trinity Lutheran Church, Moorhead; the choir of St. Mark's English Lutheran Church, Fargo, and appropriate solos by Mr. J. F. Paul, Gross. The convention was one of the most interesting and profitable in the history of the League.

SOUTH DAKOTA

—The sixth annual convention of the South Dakota Luther League will be held at Dell Rapids, S. D., May 12-14. "Truth, Trust, Tact, Essential Elements to League Work," has been chosen as the keynote of the convention. Rev. Luther M. Kuhns, General Secretary of the National League, will be present and will deliver an address. All Lutheran Young People's Societies in South Dakota are invited to send delegates to this convention. Lutheran pastors and professors when present are considered ex-officio members. A large attendance is desired, and we pray that the meetings may be helpful and edifying. C. K. SOLBERG, president; O. A. ANDERSON, secretary.

Wabash Railroad Company

On your contemplated trip to the West see that your tickets read over the above-named road. Its service is unsurpassed in the way of equipment, having solidly vestibuled trains with through sleepers to Chicago, St. Louis and Kansas City. It is the only line having Free Reclining Chair Cars between New York and Chicago. For information in regard to rates, etc., apply to H. B. McClellan, General Eastern Agent, 389 Broadway, New York.

The Junior Page

[CORRESPOND WITH REV. C. ELVIN HAUPT, D.D., LANCASTER, PA.]

Topics for May, 1903

3. The Seventh Commandment.
10. Missionary Work of the Norwegian Evangelical Lutheran Church in America.
17. The Eighth Commandment.
24. Luther at the Wartburg.
31. Whitsunday.

Events During May

4. Martin Luther, after he was present at Worms, before the Emperor of Germany, was "captured" by his friends and hurried away to a hiding place in Wartburg Castle to save his life (1521). Here he spent ten busy months.
23. On this day perished Savonarola, of Florence, Italy, a distinguished forerunner of the Reformation (1498). His body was burned after he had been strangled, "for misleading the people by false prophecies." Not twenty years later Luther's hammer rang against the church door at Wittenberg.
- 26, 1521. On this day the "ban" of the Roman Empire was set upon Martin Luther.
28. The Formula of Concord, a peace document, was completed (1577).

The Juniors forever!

Take good care of the Juniors, and the Luther League of the future will take care of the Church.

The Junior Time is the "Arbor Day" in the calendar of Church life.

It may be a good plan to change your program of exercises from time to time so as to vary the order.

Have plenty of committees and let all be placed upon these. This will give each one an opportunity to show what he can do.

An occasional "talk" by the pastor (if he cannot be present at every meeting) will prove an excellent help and change that will uplift the hearts of all and keep the pastor in touch with his young people.

The best way to teach our boys and girls to sing is from memory, and without resorting to the hymn book.

Advantage may be found in the use of birthday cards, small favors and special rewards for good conduct.

Interesting stories from the Bible and Church History may be told and re-told from time to time.

Keep the connection strong between the main League and the Juniors.

Badges may be readily and cheaply purchased, and a combination of ribbons of the five League colors may readily be made.

Addresses are sometimes "slow and tedi-

ous" things for a League, but an occasional talk of the truest sort, delivered in a happy style by one who understands the nature of the young, may be of great advantage.

Let us not rest satisfied in doing our work in part but as well as we can. If it is the furnishing of the room let us equip it to the fullest extent of our ability. If it is the ingathering of members let the field be well and truly canvassed. If it is the direction of the meeting let it be as delightful and profitable as possible.

A Few Bible Queries

Why is a written Bible better than an equal number of words spoken of God to each person separately?

Do you know any ancient writer who mentions any Bible fact?

What man or men of the Old Testament wrought miracles? What were those miracles?

What was the last miracle of the Old Testament?

Prove, by a miracle wrought, that Jesus has power over the body.

In the same way show His divine power over the mind.

Is the forgiveness of sins a miracle?

Had Jesus power over the works of nature? What miracle proves this?

Make your music as good as you can at the meetings.

Work just as you pray.

Be straight and regular as a yardstick in your living, if you can.

Read the Topics, study the facts, mark the chief thoughts, apply them to your own life.

The folly of excusing oneself for failing in one's duty to the House of God and the God of the house is evident upon the face of the act.

Last of the Season

The last Pennsylvania Railroad Personally-Conducted Tour to Washington of the present season leaves Thursday, May 14. Rate, covering railroad transportation for the round trip, hotel accommodations and transfer of passenger and baggage, station to hotel in Washington, \$14.50 from New York, \$13 from Trenton, \$11.50 from Philadelphia, and proportionate rates from other points. These rates cover accommodations for two days at the Arlington, Normandie, Riggs, Ebbitt, Shoreham, Cochran, Gordon, Burton or Hamilton hotels. For accommodations at Regent, Metropolitan, National or Colonial hotels, \$2.50 less. Special side trip to Mount Vernon.

All tickets good for ten days, with special hotel rates after expiration of hotel coupons.

For itineraries and full information apply to ticket agents; Tourist Agent, 263 Fifth avenue, New York; 4 Court street, Brooklyn; 789 Broad street, Newark, N. J.; or address Geo. W. Boyd, Assistant General Passenger Agent, Broad Street Station, Philadelphia.